POSTMODERN APOLOGETICS: A CHARISMATIC DISCIPLESHIP PROGRAM FOR POSTMODERN MISSIONARIES

Nick Gough

B.S., University of Southern California, 1984
M.Th., Vanguard University, 1996

Mentors
John Ruthven, Ph. D.
Gary S. Greig, Ph. D.
Andrew Sung Park, Ph. D.

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
December, 2013

United Theological Seminary
Dayton, Ohio

Faculty Approval Page
Doctor of Ministry Final Project

POSTMODERN APOLOGETICS: A CHARISMATIC DISCIPLESHIP PROGRAM FOR POSTMODERN MISSIONARIES

by

Nick Gough

United Theological Seminary, 2013

Mentors
John Ruthven, Ph. D.
Gary S. Greig, Ph. D.
Andrew Sung Park, Ph. D.

Date: _____

Approved:

_____

Mentors:

Associated Dean of Doctoral Studies

Copyright © 2013 Nick Gough
All rights reserved.

TABLE OF CONTENTS

ABSTRACT……iv

DEDICATION……v

INTRODUCTION……1

CHAPTER

1. MINISTRY FOCUS……2
2. THEORETICAL FOUNDATION……13
3. INTEGRATION……54
4. METHODOLOGY……68
5. FIELD EXPERIENCE……81
6. REFLECTION, SUMMARY, AND CONCLUSION……105

APPENDIX

A. SURVEY QUESTIONAIRE……110

B. THE FOUNDATINOAL VALUES OF YWAM……114

C. DTS TRAINING MANUAL……121

BIBLOGRAPHY……197

ABSTRACT

POSTMODERN APOLOGETICS: A CHARISMATIC DISIPLESHIP PROGRAM FOR POSTMODERN MISSIONARIES

by

Nick Gough

United Theological Seminary, 2013

Mentors
John Ruthven, Ph. D.
Gary S. Greig, Ph. D.
Andrew Sung Park, Ph. D.

The author's intent in the Doctor of Ministry project is to equip Youth with a Mission students for practical ministry in the operation of the charismatic gifts, with emphases in the prophetic and healing. The author's years of experience in implementing the charismata into the local church makes this study beneficial to the organization Youth with a Mission (YWAM). This study will also be relevant to any person seeking to reach a postmodern people group.

DEDICATION

To my loving wife Robin and my five daughters who have been alongside me in thirty years of ministry I love you and am proud that you are in my life. To the congregation of Faith Center in Great Falls, Montana, thank you for allowing me the honor of being called your pastor and for your support in helping me through this project you are a blessing to my family and me.

INTRODUCTION

The author teaches at Youth with a Mission (YWAM) in Montana and Los Angeles on the topics of the Holy Spirit, Hearing God, and Prophetic Evangelism. A typical Discipleship Training School (DTS) class will consist of somewhere between twenty four and fifty five students. Some are international (Korea, Norway, Netherlands, Canada, Germany, and the UK) while others are from various parts of the United States.

There is vast diversity in the theological backgrounds of the students. Some have just given their lives to the Lord. Some have been brought up in the church and have a strong faith conviction, while others are questioning their beliefs and wonder if God is real. It is very typical to have students from a cessationist background who are sceptical, if not cynical, to the move of the Holy Spirit for today. The class format is one week, with daily lectures.

The objective of this class and project is to bring the reality of the Holy Spirit into the students' lives teaching them to hear God for themselves and for healing. After completing this class, students will be able to pray for the sick, prophesy, and see God do the miraculous. The students will have a deeper conviction that the charismata can operate as an apologetic for their faith in Christ.

CHAPTER ONE

MINISTRY FOCUS

In his book, *The Celtic Way of Evangelism*, George Hunter talks about sharing one's faith to an unbelieving culture. He says, "When you understand people, you will often know what to say and do, and how. When people know that the Christians understand them, they infer that maybe the High God understands them too."[1] The author intends to show that in a postmodern culture such as ours, the apologetic is the charismata. The charismata, particularly the prophetic gift, miracles, and healing, allow the nonbeliever to acknowledge a God who not only understands him, but also knows him intimately, and longs for relationship with him.

The central focus of this project is in the context of a DTS. The author trains young adults to hear the voice of God and then has them apply it to their DTS outreach. In one week, the author introduces the topic and engages the students in the use of the charismata. Many of the students are new to the walk of the Spirit and have convictions base upon what they have heard but have not experienced. By the end of the DTS, the students experience the miraculous in the form of the charismata. Their faith shifts from head knowledge to experiential awareness by use of the gifts of the Spirit. Thus, in this endeavor, a primary factor of the apologetics is the charismata.

---

1. George G. Hunter III, *The Celtic Way of Evangelism How Christianity Can Reach The West ...Again* (Nashville Abingdon Press, 2000).20

Spiritual Autobiography

Our history shapes us into what we will become. Thomas Jefferson said, "I like the dreams of the future better than the history of the past."[2] When the author was little, he would hear stories about the prayers of his grandma in Arkansas. One time when she was praying, the Lord spoke to her to drive out to the country and stop the car. She found Uncle Green off the road in a car wreck—right where the Lord told her he would be.

Another time, grandmother lost her dog in the winter. The Lord spoke to her to go out onto the frozen lake, dig, and there she would find her dog. While the author's dad was in the Korean War, the Lord spoke to her of his return to the states. The Lord gave her the date and time it would occur. It happened just as she said. The entire family thought she had extrasensory perception or something like that. They did not know that the gifts of the Holy Spirit were in operation today.

No one at church ever told the author that the Bible mentions the gift of prophecy and that it is something to be sought (1 Cor. 14:10). They were stories, myths that we read while in Sunday school. The author's grandmother demonstrated to the family that we could hear the Lord's voice. She showed that it was possible to be in relationship with Jesus and that He does speak to us (John 10:27).

This author's journey in Christianity started out in the latter part of the Jesus Movement. It was at Calvary Chapel Costa Mesa that the author's life changed. He had a high school friend going through a very bad case of barbiturate withdrawals. They

---

2 Lester J. Cappon, *Jefferson Letters* (Chapel Hill, NC: University of North Carolina Press, 1959) 483-485.

decided to go to a Saturday evening concert where Mustard Seed Faith, a contemporary Christian band, was playing.

That night, Tom Stipes, the hosting pastor of Calvary, gave a word of knowledge that the Lord was healing a young man who was going through drug withdrawals. At that moment, the young man was shaking and sweating; the next moment he had an immediate calm come over him that was visibly noticeable. He was healed, set free of drug addiction, and accepted Jesus without any evangelistic program; all of this was instantaneous. Tom Stipes later gave an altar call for all those who wanted more of Jesus. The author responded and that night without a theology, paradigm, or minister-led prompting, began to speak in a language that he did not know. He began to speak in tongues. This experience led him to Christ and built a passion in him to bring people to Jesus by the use of the charismata.

One of the first miracles this author witnessed was at the University of Southern California (USC), when Michael [redacted] was healed. Michael, a huge Samoan, who played football at Banning High School.[3] Michael was going head to head against Chip [redacted], a future NFL hall of famer.[4] They were doing a one-on-one drill where the player who picked up the ball first had to go head on with his opponent. Michael, who had thirty-two inch thighs, went head-on with Chip. After the collision of these two titans, Chip stood up, but Michael could not because Chip had hit him so hard that he had snapped Michael's neck. Michael was twenty-one years old and destined to be a quadriplegic. Tom [redacted], Al [redacted], and the author went to the hospital to pray for Michael. Half

3. Some say Michael was the best high school football player of all time. In this video, you can see he walks with a cane. http://www.youtube.com/watch?v=fmUN_n0CV7w accessed February 13, 2013.

4. http://www.uscleegends.org/chip-banks.php, (accessed February 13, 2013).

of Samoa was there in the hallway. We did not know any better; we just believed that when we prayed for people, they would be healed. When we prayed for Michael, he started to say in his pigeon English accent, "Brother, I can feel my toes, I can move my fingers!"

The doctor just happened to walk into the room and asked what was going on. Michael told him that Jesus had just healed him. The doctor tried to explain to him that this was quite a normal reaction for quadriplegics. He told Michael to grip his two fingers and try to squeeze as hard as he could.

The doctor winced in pain; he was amazed as this huge USC football player dealt him a crushing handshake to his fingers. It was obvious to everyone in the room that Jesus had just healed Michael. Not only could he move his fingers, but also he could walk. The charismata led those in the room to Jesus. Each gained a deeper conviction that He is real and desires all to know Him (John 17:3).

What led to the research and writing of this project is experiencing the prophetic and healing ministries. In March 1982, a prophetic evangelist, Clay [redacted], spoke at a Maranatha Campus Ministries meeting at the University of Southern California. The night before, the author had rededicated his life to Christ. The leadership organized a prophetic presbytery for those who had just been baptized and given their hearts to Jesus. They lined everyone in a row, and Clay started to minister prophetically to the group.[5]

The researcher had never before witnessed anything like this in his life. Clay [redacted] called him by name, "Your name is Nicholas Paul. Paul means little and

5. Prophesy is a revelatory gift that deals with a person's heart. The definition of prophetic is taken from 1 Corinthians 14:25, which says that when one prophesies to an unbeliever "the secrets of his heart are disclosed: and so he will fall on his face and worship God, declaring that God is certainly among you."

Nicholas means conqueror." He went on to tell the author about how God had made him fast in the natural and He was going to do the same in the spiritual. The author ran track for USC and his roommate played on the USC football team. The author asked his friend, "How did Clay know these things? Who told him?" Prior to this, Jesus was a person in book filled with stories that a Sunday school teacher taught, but He was never a transcendent God who knew us or wanted to interact with us. The author's encounter with the prophetic screamed loudly, "I know you and want a relationship with you!"

In 1 Corinthians 14:25, Paul talks about prophecy as an evangelistic tool, or as a means for man to acknowledge that God is real. He says that when we prophesy to an unbeliever, "the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you." The prophetic word from Clay changed the author's life. It moved his walk with God from theoretical knowledge to relational knowledge.

It was in these early days of ministry that the author would experience many miracles associated with hearing God's voice. One such encounter was at Tuesday evening in 1982 at the University of Southern California. An intercessory prayer meeting was under way on fraternity row for revival at the campus. The author was praying for revival when he heard the voice of God tell him to go home now and see his father. It was approximately 10:30 p.m. when this occurred. He asked his friend, Tom [redacted], if he would go with him since they were both from Long Beach, California. They got into the researchers car and headed down the 110 freeway. Upon entering the freeway, they noticed that the gas gauge was registering empty. There where no gas stations located close to the freeway, so they prayed that God would get them to Long Beach. As they

prayed, the gas gauge went from empty to full before their eyes. Instantly, they knew they were on an assignment for the Lord. Upon arrival in Long Beach, the author and Tom knocked on the door of his father's house. The author's father was a Korean War vet. He was a stoic, non-emotional man. When the father opened the door, his first words were "God sent you here, didn't He?" The authors reply was "Yes, Dad the Lord told us to come to see you tonight." The father replied, "I was going to take my life tonight at midnight. My prayer was 'God if you are real then show yourself to me before midnight tonight.'" It was 11:45 p.m. when the author and Tom [redacted] were able to lead him to Jesus. It was responding to the voice of God that saved the life of the author's father.

When John says in John 8:32, "you shall know the truth, and the truth shall set you free," he was not talking about book knowledge, he was talking about relational knowledge. Bultmann states that the word "know" *(ginosko)* "denotes in ordinary Greek the intelligent comprehension of an object or matter, whether this comes for the first time, or comes afresh, into the consideration of the one who grasps it ('to come to know,' 'to experience,' 'to perceive [again]') or whether it is already present ('to perceive')."[6] Therefore, to *ginosko* something is not to know about it but to experience it in a relational context. This prophetic encounter, thirty years ago, has led this author to train people to hear God's voice.

Context Analysis

Currently, the author pastors in Great Falls, the third largest city in Montana, with a population of fifty thousand people. He has been ministering there for six years. He is a divisional superintendent and on the National Church Council, an advisory committee to

6. R. Bultmann, *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley and Gerhard Friedrich, electronic.(Grand Rapids, MI: Eerdmans, 1964-1970),1: 689.

the General Supervisor for the Foursquare American Church. During the time in Montana, the church's attendance has gone from two hundred to one thousand on a weekend service. The church is launching a satellite campus church in October 2013. As a divisional superintendent for the Foursquare Denomination, he oversees other churches in the area, much like a bishop role in other movements. He speaks to youth around the country and God has opened doors with YWAM, speaking at DTSs about the Holy Spirit. Additionally, he speaks at Foursquare conventions, both regionally and nationally, on the topic, "Pastoring a Prophetic Church."

The church that the researcher pastors, has been in existence for over thirty years. It was a church plant by Dan McAleer. Roy Hicks Jr., a Foursquare pastor who had an apostolic anointing to plant churches, influenced Dan heavily. Dan was in his mid-twenties when he planted the church, and he remained there for fifteen years. Dan started the church in the basement of a house, and the congregation later moved to an old brick building located in the downtown area of the city. His successor was David Ballantyne. David pastored the church for fifteen years, and he is now in Budapest working as a missionary. David moved the church from a small brick building located in the Great Falls downtown area to an abandoned furniture store on the city's main fairway. This move hurt the church numerically and took the wind out of David's ministerial sails. David embraced the seeker-sensitive model of ministry, which he learned from Bill Hybels and others. When this author arrived to interview with the district supervisor and the church council, he asked them about their attitude regarding the ministry of the Holy Spirit. The council's response was "We are Holy Spirit light."

The author's first sermon series on the Holy Spirit was not well received. The series created an uproar in the congregation regarding the direction of the church. The church was one in which any demonstrative acts of worship were frowned upon. The spiritual thermometer read, "Stoically cool." The author's approach to the ushering in of the Holy Spirit did not work with the direct weekend service assault. The method he used to start ushering in the Holy Spirit was backdoor events. The purposes of these events were to introduce people to the Holy Spirit. The events consisted of inviting guest speakers to come on non-service days so that a smaller group of people could be introduced to the Holy Spirit. He also started a school of the prophets. At the school, people are taught how to hear God's voice and then they are released to do prophetic evangelism in the city. This method has been transformative to a large portion of the congregation. There are still those who refuse to move towards anything that resembles a Charismatic expression of worship but there is a positive buzz about the church in the city of Great Falls.

The author has been affiliated with ministry to youth, young adults, and adults. There have been many opportunities to minister at various YWAM bases. The author has been invited to teach young people between the ages of eighteen and thirty about the Holy Spirit and evangelism. The average DTS has somewhere between twenty to sixty students from around the world. As part of their training, they sit in a classroom to learn to experience the Holy Spirit and evangelism. A DTS has students from a wide variety of theological backgrounds; many come from staunch dispensational upbringings. It is common for students attending a DTS to experience the Lord and become open to the moving of the Holy Spirit by the operation of the prophetic gift. This particular week of

DTS is effective in releasing students into their prophetic gifting, with manifest demonstrations of God's Spirit poured out upon them.

Synergy

The project's purpose is to determine how best to impart the kingdom dynamic that Jesus demonstrated to a theologically blended group of people, many of whom are skeptical and have a postmodern worldview. In postmodernism, there is no absolute truth authority and power are frowned upon; nihilism is part of the skeptical mindset. The author demonstrates that the best method to reach the unsaved in this culture is operating in the realm of the prophetic and healing ministries as Jesus taught us to do. With the modernist mindset, the apologetic is one of rational or logical belief system; truth can be discovered and then applied. With the postmodern, truth is relative. Whatever is true to a person is truth. For example, Stanley Hauerwas says, "The evangelistic process is decidedly not based on the assumption that there is something wrong with the other's beliefs."[7] In other words, according to Hauerwas, to say something is wrong with what another thinks is anti-postmodern thought. To use a traditional apologetic limits one in bringing a person to Christ. There is a culture shift. The use of traditional methods of evangelism is ineffective today. To give an example, a young adult of this author's acquaintance traveled overseas with a well-known campus group. They used a traditional form of evangelism, a type of survey questionnaire that they administered to over five thousand college students in Australia. The intent of this survey was to lead students to Christ. Out of the five thousand surveys, there is no conversion.

---

7. Stanely Hauerwas, *A Community of Character* (Notre Dame, University of Notre Dame Press, 1981), 105.

By way of contrast, this author trained a group of YWAM students who went to Germany to evangelize immigrant Muslims. In four weeks, that group led over five hundred people to the Lord. What is the difference? The group in Germany had divine encounters while praying for the sick and operating in the prophetic. This is an example of a modernist model versus Jesus' charismata model.

Bringing in the charismata cuts through all the philosophical barriers and leads one to the cross or reality of Christ.[8] In Aristotle's rhetorical model of communication, there are three components involved for effective communications: the communicator, the message, and the audience.[9] We have a wonderful message that the audience needs to hear, but because of the way we communicate, they are unable to hear it. Jesus is the master communicator. We see this with the woman at the well (John 4). Jesus, knowing what was going on in her life, overcame all of her objections. The audience heard Jesus' message as the communicator by the use of the prophetic gifting. After this encounter, a more traditional apologetic can be applied that gives reasons for why Jesus is who He says He is.

Teaching a biblical foundation for a pneumatology of the charismata, using experiential lessons, accomplishes the same thing. The DTS students practice the kingdom principles of healing, deliverance, and prophetic expressions with the intended outcome of leading people to Jesus.

---

8. Glen Berteau, *Christianity Lite: Stop Drinking a Watered-Down Gospel* (Lake Mary, FL: Passio, 2013), 62. Many modern people don't pray because they trust advances in technology and medicine to solve their problems. The charismata cut through the skeptics worldview and bring the reality of Christ to them.

9. Aristotle, *The Rhetoric of Aristotle* trans. Lane Cooper (Englewood Cliffs :Prentice-Hall, 1960), 37.

The teaching element is a curriculum that is biblically based. It is a design that demonstrates to those who are skeptical, that yes, the gifts are for today. Not only are the these gifts for today, but also the primary way that Jesus disciples is by operating in the charismata and having his followers do the same.

The experiential lessons are prophetic and healing exercises, used to stir up faith in the skeptical or insecure mind. Bill Johnson's church located in Redding, California uses Treasure Hunting as a win-win style of evangelism.[10] Treasure Hunting encourages one to hear God speak and then act upon it. The author is currently using this resource and has found it to be valid. However, the question of what to do when one does not find "the treasure" becomes problematic for the person unfamiliar with this exercise. Allowing one the opportunity to "hear God," — being confident that one can hear God — is paramount to a normal Christian life.

---

10. See the *DTS Holy Spirit Training Manual* in the appendix.

CHAPTER TWO

THEORETICAL FOUNDATIONS

In a postmodern culture, where truth is relative, what is the best means to deliver the gospel message? What is the role of the Holy Spirit in modern Christendom, and how does the Holy Spirit relate to the message that Jesus came to communicate? In America and Western Europe, Christianity is on the decline yet it is gaining influence in Asia, Africa, and South America, otherwise known as the two-thirds world.[1] As the western church tries to get a grasp on its loss of influence in culture, the two-thirds world churches are thriving. Unlike the western church, their paradigm of ministry has its foundation based on the charismata, i.e., healings, exorcisms, prophecy, and miracles.[2]

In America, George Barna states that this year there will be less than two percent of congregations who will hear a message on the Holy Spirit.[3] Asian and African

---

1. Vivian S. Park, "Scholars Find Decline of Christianity in the West one of the transforming moments in the history of religion worldwide," *The Christian Post,* http://www.christianpost.com/news/scholars-find-decline-of-christianity-in-the-west-19971/ (accessed October 3, 2011). In 1900, Africa had 10 million Christians, today it has 360 million followers of Christ. According to researcher David Barrett, author of World Christian Encyclopedia, Africa is gaining 8.4 million new Christians a year.

2. Craig S. Keener, *Miracles The Credibility of The New Testament Accounts* (Grand Rapids, MI: Baker Academic, 2011), 296-297. Keener says that as many as 90% of conversions in China are the result of healings and miracles.

3. George Barna *"The Last Unregulated Wild Frontier of Influence"* http://www.georgebarna.com/2010/03/the-last-unregulated-wild-frontier-of-influence/ ((accessed October 3, 2013)) George Barna also makes the claim that in the United States in the next twenty years, 70% of believers will leave the local church, and will become involved with home churches or some other venue of worship.

theologians have complained that the American approach to church is irrelevant to Asian and African cultures.[4] Is it possible to hear from God? It is the belief of this author that in a postmodern culture the apologetic is the prophetic — as Jesus demonstrated, in John 4 with the woman at the well. Jesus sits with a woman of questionable repute, a cultural *faux pas*. He then prophesies to her about her marital condition, leading her to the revelation that Jesus is Messiah.

Our western culture is in a shift from modernism to postmodernism. D.A. Carson notes that:

> Modernism is often pictured as pursuing truth, absolutism, linear thinking, rationalism, certainty, the cerebral as opposed to the effective which in turn breeds arrogance, and inflexibility, the lust to be right, the desire to control. Postmodernism, by contrast, recognizes how much of what we know is shaped by the culture in which we live, is controlled by emotions and aesthetics and heritage, and in fact can only be intelligently held as part of a common tradition, without overbearing claims to be true or right.[5]

Using the prophetic invades one's culture, emotions, heritage, and traditions without trying to be true or right. The prophetic reveals the secrets of a person's heart, 1 Cor. 14:25 says that when one prophesies to an unbeliever or ungifted man, "the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you." To be relevant today, we need a generation that hears God's voice and knows Him personally. Ruthven says this about the message of Jesus and the religious leaders of Jesus' time. "The conflict between the message of Jesus and the doctrine of the religious leaders of his time (and our time) focused on the central issue

---

4. Keener, *Miracles*, 215.

5. D. A Carson. *Becoming Conversant with the Emerging Church* (Grand Rapids, MI. Zondervan, 2005), 27.

of how (or if) one hears from God …Put another way, the difference between the message of the Bible and the message of traditional (human) religion is the emphasis on two different kinds of knowing: the biblical 'knowing', that is, the experience of God, vs. merely knowing information about him."[6]

Cessationism, as presented by Princeton theologian Benjamin Warfield, sets out to protect the concept that after the final revelation of Christ, there can be "no new gospel.[7] Warfield says, "God the Holy Spirit has made it His subsequent work, not to introduce new and unneeded revelations into the world, but to diffuse this one complete revelation through the world and to bring mankind into saving knowledge of it."[8]

As a cessationist, Warfield bans any action of the power by the Holy Spirit in our lives today. Warfield draws from Calvin, who writes that any miracle is a delusion of Satan that draws people away from the true worship of God.[9] Dallas Willard calls Warfield's view Biblical deism.[10]

---

6. Jon Mark Ruthven, *What's Wrong with Protestant Theology Traditional Religion vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2011), 3.

7. Benjamin B. Warfield, Counterfeit Miracles (New York: Charles Scribners' Sons, 1918), 27. "Warfield, a devout cessationist, writes Counterfeit Miracles, a series of six lectures in 1917 at Columbia Theological Seminary. It is his response to the faith healings and revival moves occurring in his time. Warfield believed that the heathen upon their conversion, were bringing in the miracle stories into the church (lecture 1-3)." William R.Cane, Miracles Yesterday and Today, (WRS Journal 14:2, August 2007) 28-34.

8. Warfield, Counterfeit Miracles, 26.

9. Pavel Hejzlar, *John Calvin And The Cessation Of Miraculous Healing* (Communio Viatorim XLIX Number 1, 2007), 31-77. Hejzlar, says: "Calvin shares general platonic conviction about body as a prison of the soul. Physical healing is in fact compared to spiritual one totally unimportant. More reserved attitude toward miracles compared to the older tradition, for example Augustinian, is caused also by catholic-protestant polemic in 16th century. Calvin reads synoptic gospels through the eyes of Gospel of John and miracles function here as signs confirming the proclamation of the true doctrine. Since the Romanist doctrine is far from being sound, no miracle can save it. In addition to this, Calvin insists that even in times when miraculous healing was imparted, it was confined to a narrow group of pre-selected cessation of miraculous healing is principally based on two propositions. First, they have fulfilled their function of certifying the gospel when it was new, and second, what really matters is the healing of the soul

Under classic deism, God created the world complete and then moved away from it to leave humanity on its own. Bible deism is similar except that it states, "God gave us the Bible and then went away, leaving us to make what we could of it, with no individual communication either through the Bible or otherwise."[11] Bible deism is much like the doctrine of the Sadducees.

The Sadducees deny all supernatural occurrences, including bodily resurrection.[12] Some of the early church fathers concluded that the Sadducees accept nothing outside of the Pentateuch. The Sadducees' rejection of oral tradition extends to the denial of canonical status for the Old Testament prophets and writings (as claimed by some of the Church Fathers; e.g., Hippolytus *Ref.* ix.29; Origen *Contra Celsum* i.49; Jerome *In Mt.* 22:31, II, 408 24).[13] So a Bible deist, such as Benjamin Warfield, believes that God has given us the Bible, and the Holy Spirit cannot speak today because it is new and unneeded revelation.

---

from sin. Calvin's general Christian-platonic background with hermeneutical principle of analogy and similitude plays in this respect crucial role. In this hermeneutical approach individuals."

10. Dallas Willard, *Hearing God: Developing a Conversational Relationship With God* (Downers Grove, IL: InterVarsity Press, 1984),142. Biblical Deism is the belief that God has given us the Bible and no longer interacts with man with miracles, signs, or wonders since that would be added revelation.

11. Willard, *Hearing* God, 142.

12. John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-), Lk 20:27--40.

13. *The International Standard Bible Encyclopedia, Revised,* ed. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1988: 2002), 4:279.

Biblical Foundations

Miracles have been the validation of the gospel established by Jesus and carried on by His disciples. The author of Hebrews authenticates this method of evangelism by relying upon his observation on how Jesus did things in Heb. 2:3–4 "How will we escape if we neglect so great a salvation? After that was spoken through the Lord, it was confirmed to us by those who heard, God testified to them, by signs and wonders by various miracles and by gifts of the Holy Spirit according to His own will." Unfortunately, some theologians such as James Boice, promotes a theology that eliminates the model established by the apostles and God the Father. This is clear in Boice's statement, "miracles alone prove nothing. They may be false and deceptive as well as true and instructive, and we are never told that they are God's means for converting unbelievers or that we should seek to perform them… The New Testament does not teach that evangelism is to be done by cultivating miracles."[14] In contrast, Paul tells us that the method God uses to establish his message of salvation is signs, wonders, miracles, and gifts of the Holy Spirit, i.e., the charismata. Paul says in Rom. 15:18–19 "For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ."

---

14. James Montgomery Boice, "*A Better Way: The Power of the Word and Spirit, in Power Religion: The Selling Out of the Evangelical Church?*" (Chicago: Moody Press, 1992), ed. Michael Horton, 127-128.

Miracles bring glory to God and they validate a person's ministry. In Matthew 9:8 a paralytic man is healed. Matthew communicates, "But when the crowds saw *this*, they were awestruck, and glorified God, who had given such authority to men." Thus, there is a twofold reason for this miracle: it brought glory to God and to the one working the miracle. Miracles are God's way of establishing and confirming His calling upon a person while at the same time causing them to acknowledge God. RC Sproul comments, "A miracle, technically and correctly defined, is a work that only God can do, such as bringing something out of nothing or bringing life out of death...So rather than proving the existence of God, the biblical miracles serves to authenticate the messenger sent from God."[15] When the people see a miracle, they begin to glorify God. God is clearly using miracles in the two thirds world today to bring people to Himself.

In Africa, nearly all Christians, including theologians, reject Western Antisupernaturalism.[16] In Ethiopia, 83 percent of Christians came to Christ as a result of experiencing a healing or an exorcism.[17] In the twentieth century, Barret says, "the Christian population in Africa exploded from an estimated eight or nine million in 1900 (8 to 9%) to some 335 million in 2000 (45%), marking a shift in the 'center of gravity of Christianity' from the West to Latin America, parts of Asia and Africa."[18] In China, some surveys record that 90 percent of new believers cite healing as a reason for their

---

15. R. C. Sproul. *John, St. Andrew's Expositional Commentary* (Lake Mary, FL: Reformation Trust Publishing, 2009), 107.

16. Keener, *Miracles*, 217.

17. Donald A. McGavran, "Divine Healing and Church Growth" In *Signs and Wonders Today: The Story of Fuller Theological Seminary's Remarkable Course on Spiritual Power*, ed. C. Peter Wagner (Altamonte Springs, FL: Creation House, 1987), 75.

18. The Explosion of Christianity in Africa 2001." *Christianity Today*. http: www.christianity.com ChurchHistory 11630859/ (accessed June 11, 2013).

conversion.[19] The paradigm that is changing the 10/40 window is one that embraces the charismata.[20]

In contrast, the American church has embraced a "seeker model" of doing church, leaving some feeling dissatisfied with church.[21] The reason for this dissatisfaction is the "seeker model" has failed to make biblically grounded Christians. Essential areas of discipline such —as Bible reading, the sharing of one's faith, and a paradigm for anything Holy Spirit—are missing. Dr. David Yonggi Cho, who established Yoido Full Gospel Church, a mega-church with 750,000 members, feels the lack of emphasis given to the miraculous is a cover up to justify the powerlessness of the church. "This lack of attention to God's power is grievous to the Spirit. Signs, wonders, and the power of the Holy Spirit are essential for successful preaching of the gospel." [22]

In the 1980s, membership in the American church dropped almost 10 percent; then, in the 1990s, it becomes progressively worse, dropping 12 percent. "Some denominations are reporting a 40 percent drop in their membership. And now, over half way through the first decade of the 21st century, we are seeing the figures drop even

---

19. Edmond Tang, *Yellers' and Healers Pentecostalism and the Study of Grassroots Christianity in China,* Regnum Studies in Missions AJPSS 3(Oxford: Regnum; Baguio City Philippines: APTS Press, 2005), 467-86..

20. George Otis, Jr. *The Last of the Giants* (Grand Rapids, MI : Chosen, 1991), 244.

21. Greg Hawdings,"Watch Bill Hybels," *REVEAL, 15 Nov 2007,* http://revealnow.com/story.asp?storyid=49 (accessed 6/012/13). Hawkings is a staff pastor at Willow Creek. Bill Hybels acknowledges that Willow Creek did not appreciate the dissatisfaction expressed by some of the strongest Christ-followers in his congregation. The Kingdom impact of training and encouraging all Christ-followers to devote themselves to a daily discipline of personal spiritual practices were not fully implemented into the Seeker model. Currently, they are working on methods that would help disciple better new believers.

22. Paul Yonggi Cho, with R. Whitney Manzano. *The Fourth Dimension, Vol. Two More Secrets of a Successful Life* (South Plainfield, NJ: Bridge Publishing, 1983), 87.

more!" says Dr. Richard J. Krejcir of the Schaeffer Institute.[23] The Assemblies of God U.S. Missions states, "Every year more than 4,000 churches close their doors compared to just over 1,000 new church starts!"[24] The United States Census Bureau Records confirms the denominational reports with these startling statistics:

- There were about 4,500 new churches started between 1990 and 2000, with a twenty-year average of nearly 1,000 a year.
- Every year, 2.7 million church members fall into inactivity. This translates into the realization that people are leaving the church. Our research has found that they are leaving as hurting and wounded victims—of some kind of abuse, disillusionment, or just plain neglect!
- From 1990 to 2000, the combined membership of all Protestant denominations in the US declined by almost five million members (9.5%), while the population increased by twenty-four million (11%).
- In 1900 there was a ratio of twenty-seven churches per 10,000 people, in 2000 there were eleven churches per 10,000 people in America!"
- Given the declining numbers and closures of churches as compared to new church starts, there should have been over 38,000 new churches commissioned to keep up with the population growth.
- The United States now ranks third, following China and India, in the number of people who are not professing Christians; in other words, the U.S. is becoming an ever-increasing unreached people group.
- Half of all churches in the U.S. did not add any new members to their ranks in the last two years." [25]

This is not a paper on church growth; rather it is one on approach and application of the gospel message in the postmodern culture that is challenging the Western church. In his book, *How to Win Secular People*, George G. Hunter compares the first three centuries of Christianity to our current religious environment in the West. He says that for the Christian movement's first three centuries, the communication of Christianity had to achieve four objectives: (1) Facing a population with no knowledge of the gospel, the

---

23. Dr. Richard J. Krejcir, "Statistics and Reasons for Church Decline," accessed June 11, 2013. http://www.intothyword.org/articles_view.asp?articleid=36557 (accessed Jun 11, 2013).

24. Krejcir "Statistics" (accessed 6/11/2013).

25. Krejcir "Statistics" (accessed 6/11/2013).

Christian movement had to inform people of the story of Jesus, the good news, its claims, and its offer. (2) Facing hostile populations and the persecution of the state, the church had to win friends and influence people to a positive attitude toward the movement. (3) Facing an Empire with several entrenched religions; the Christians had to convince people of Christianity's truth, or at least its plausibility. (4) Since entry into the faith is by an act of will, Christians had to invite people to adopt faith and join the messianic community and follow Jesus as Lord.[26] Donald Soper says, "Not one in every ten people has the remotest idea of what you and I within the church mean by religion."[27]

If Hunter is correct, we have an opportunity to present the gospel to a group of people who do not know the gospel story—just like the early church. We are in a culture that invites a different apologetic. People are becoming unaware of the stories of the Bible. In many ways, things today have a parallel with Paul's early church experience. Walker says: "So today there is almost a complete ignorance of what the Christian gospel really is. You see, Christian knowledge and awareness are now the echo of an echo of an echo too faint to be heard. This means, for example, a feeling of awkwardness, even embarrassment, at entering a sacred building. There is ignorance in the ways of Christian worship. Therefore, such people no longer desire to enter churches. It means an almost complete ignorance of Christian stories, biblical references, and the traditional language of the pulpit."[28]

---

26. George Hunter III, *How to Reach Secular People* (Nashville, TN: Abingdon Press, 1992), 35.

27. Donald Soper, "Outlines Christians Witness Plans," *The Methodist Recorder*, Jan. 15, 1953. Dr. Soper says that a reasonable presentation of Christianity must come before the appeal and must not be viewed as a minor stage in the process.

28. Allan Walker, *The Whole Gospel for the Whole World* (Nashville, TN: Abingdon Press, 1961), 29-30.

In many ways, things today are parallel to Paul's early church experience. Few in Paul's day knew the story of Christ. Paul was presenting the gospel to people groups who had never heard of Jesus; his mode of evangelism was presenting the gospel in power and by a demonstration of the Holy Spirit. Four qualifiers explain the manner in which the gospel came to the Thessalonians. It did not come in word only. There is no hint here that Paul was discounting the spoken word. His assertion, rather, is that the gospel was communicated verbally and more. Demonstrations of power, the work of the Holy Spirit, and the full conviction of the messengers worked with the words to provide the Thessalonians with a cogent and convincing presentation of the gospel. Thus, the gospel presented in Thessalonica came with power, with the Holy Spirit, and with deep conviction to convince an unreached people group of the reality of Christ.

How were these experiences more convincing than the Words alone? Several passages in Paul's letters (Rom. 15:17–19; 2 Cor. 12:12) and in Acts (14:3; 16:17–18; 19:6, 11–12) record the miraculous events that accompanied the Pauline gospel. The word used for "power" (*dunamis*) is also one of the words used in the Gospels for Jesus' miracles. It was God's power, not Paul's, that was demonstrated among the Thessalonians in 1Thes 1:5.[29]

If the message of the gospel that Paul preached was in demonstrating God's power and the Holy Spirit, what message is the United States church conveying today? Wayne Grundmann says of Jesus' power, "The history of

29. D. Michael Martin, *1, 2 Thessalonians*, New American Commentary (Nashville, TN.: Broadman & Holman Publishers, 2001), 58.

Jesus is the history of Christ because the kingdom of God comes with Him."[30] *Dunamis* is the word used for power and can be translated as, potential for functioning in some way, power, might, strength, force, capability, specifically it is the power that works wonders.[31] *Dunamis* is an empowerment by God to His people to perform miracles to an unbelieving culture and thus being a empowered witness or an ambassador of Christ's unseen kingdom.

Paul's approach to evangelizing unreached people groups was not just in the rhetoric, but in proving the gospel by signs, wonders, and miracles. In other words, Paul's message was backed up by demonstrative acts of the Holy Spirit. Barna said,

> Four out of ten (American) Christians (40%) strongly agreed that Satan is not a living being but is a symbol of evil. An additional two out of ten Christians (19%) said they agree somewhat with that perspective. A minority of Christians indicated that they believe Satan is real by disagreeing with the statement: one-quarter (26%) disagreed strongly and about one-tenth (9%) disagreed somewhat. The remaining (8%) where not sure what they believe about the existence of Satan.[32]

In the same study, regarding the Holy Spirit, Barna found that "Much like their perceptions of Satan, most Christians do not believe that the Holy Spirit is a living force, either. Overall, (38%) strongly agreed and (20%) agreed somewhat that the Holy Spirit is 'a symbol of God's power or presence but is not a living entity.' Just one-third of

30. *Wayne Grundmann, Theological Dictionary of the New Testament*, 2:302. As the essence of God is power, so endowment with power is linked with the gift of His Spirit. Endowment with the Spirit gives Him ἐξουσία, a definite personal authority which He has, in substantial terms, the δύναμις to exercise.

31. Danker, *BDAG*, 262.

32. George Barna, "Most American Christians Do Not Believe that Satan or the Holy Spirit Exist," http://www.barna.org/barna-update/article/12-faithspirituality/260-most-american-christians-do-not-believe-that-satan-or-the-holy-spirit-exist.

Christians disagreed that the Holy Spirit is not a living force (9% disagreed somewhat, 25% disagreed strongly) while (9%) were not sure."[33]

We have a culture in the American church that has an unbiblical view of the Holy Spirit and demonic influences. The Bible speaks clearly about the unseen domains; angels, demons, spirits, and miracles. To the United States church, the supernatural is symbolic and not a reality. They just do not believe because they have not seen it demonstrated in the American church.

We see a growing thriving church in the two thirds world that has a paradigm for 1 Thes 1:5, but in America that paradigm has failed to penetrate church culture. Is it possible that we have walked away from a biblically empowered model of reaching people for Christ? A model demonstrated by Jesus and his disciples that bring us the Kingdom of God by *dunamis* power? Have we embraced a Sophist model of ministry today?[34] The Sophist would use teaching and rhetoric to convey their thoughts to their audience. One of the reasons the gospel spread so quickly in the first century is the early church did more than just talk or philosophizes about issues. Paul will not rely upon rhetoric, but on God's power as the authenticating apologetic for the gospel of Christ.

Brown comments about the book of Mark, "First, the miracle stories are an integral part of the Gospel narrative: Almost half of the Marcan account of the public

---

33. Ibid., accessed June 11, 2013.

34. The Corinthians loved public orations (Dio Chrysostom Or. 37.33). Paul saw the use of "the wisdom of rhetoric" (1 Cor 1:17) as the means of "emptying" the preaching of the cross. for it was more interested in the skillful structuring and delivery of a speech than in its content (Epictetus Diss. 3.23.23–25).

ministry (200 of 425 verses of Mk 1-10) is concerned with the miraculous."[35] He goes on to say, "The Evangelists show no more amazement at nature miracles than at healings, nor any more difficulty in accepting them. In a worldview where not only sickness and death but also natural catastrophe represents the power of Satan, the intervention of the Kingdom of God would require a demonstration of power in the realm of nature as well as in that of human existence."[36]

How did Jesus minister?

> Walter A. Elwell says of Jesus' Teaching Method:
>
> Jesus was in every respect a master communicator. He employed methods that were sufficiently familiar to his hearers to make them comfortable but sufficiently different to arrest their attention. What struck them most forcefully of all, however, was the person himself—Jesus taught them as one having authority…At least three things combined to make Jesus' very presence an unsettling challenge, a call to decision. First and foremost, he embodied what he taught, and what he taught seemed clearly beyond human capacities. Yet he embodied those principles to the highest degree without any embarrassment or arrogance… Second, his teaching was derived solely from the Old Testament, which was, of course, God's Word, and it was mediated directly through him; he identified directly with it. The rabbis found it necessary to bolster their interpretations by extensive references to one another. Jesus never quoted another rabbi. You have heard it said, but I say unto you is how Jesus taught. God's word and his own words merged into one. Third, Jesus' words were backed up by demonstrations of power. Anyone can claim anything, but only one with more than human authority can say to the waves Be still and have those waves obey him.[37]

John 4:15–19 The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw." [16] He said to her, "Go, call your husband and come here." [17] The woman answered and said, "I have no husband." Jesus said to her,

---

35. Raymond Edward Brown, Joseph A. Fitzmyer and Roland Edmund Murphy, *The Jerome Biblical Commentary* (Englewood Cliffs, N.J.: Prentice-Hall, 1996), 786.

36. Brown, *Jerome Biblical Commentary*, 787.

37. Walter A. Elwell, *Evangelical Dictionary of Biblical Theology* (Grand Rapids, MI: Baker Book House, 1997).

"You have correctly said, 'I have no husband'; [18] for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." [19] The woman said to Him, "Sir, I perceive that You are a prophet."

John 6:2 A large crowd followed Him, because they saw the signs which He was performing on those who were sick.

John 6:14 Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world."

John 12:37 But though He had performed so many signs before them, *yet* they were not believing in Him.

Mt 4:23–25 Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. [24] The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. [25] Large crowds followed Him from Galilee and *the* Decapolis and Jerusalem and Judea and *from* beyond the Jordan.

Mat. 10:5–8 These twelve Jesus sent out after instructing them: "Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the Samaritans; [6] but rather go to the lost sheep of the house of Israel. [7] "And as you go, preach, saying, 'The kingdom of heaven is at hand.' [8] "Heal *the* sick, raise *the* dead, cleanse *the* lepers, and cast out demons. Freely you received, freely give.

When Jesus ministers to the woman at the well in John 4, He uses a prophetic word to reveal himself to her.[38] John tells us that large crowds followed Him because they saw the signs that He was performing. In John 12:37, John notes the hardness of the people's hearts who had seen so many signs performed by Jesus yet still did not believe. This is a rebuke as to the condition of the people's hearts. Jesus' method of proclaiming the gospel and the kingdom of God is by healing all who are ill, suffering from disease and pains, demoniacs, epileptics and paralytics. When He calls the twelve together in Matthew 10, the determining factor for the kingdom of God is…heal the sick, raise the dead, cleanse the lepers, and cast out demons. This is Jesus' discipleship model. It is what He told His disciples to do — and they do this throughout the New Testament.

Paul's Gospel Approach

When Paul comes to Corinth, it is a culture familiar with rhetorical speeches, occult healings, and prophesies. Johnson says, "But did Paul use a rhetorical style at Corinth? The answer is clearly no, if by 'rhetorical style' we mean a cleverly devised presentation designed to emotionally move people to Paul's point of view and ultimately to praise him as a high-status rhetoric."[39] The temple dedicated to Asclepius, the god of healing, and his daughter, Hygeia was in Corinth. Patients came from all over the world to find healing.[40] The oracle of the shrine of Apollo at Delphi was familiar to the

38. I Cor 14: 25 says that prophesy is the secrets of ones heart being revealed. Here, Jesus is operating in that gift.

39. Alan F. Johnson, *1 Corinthians*. The IVP New Testament commentary series (Downers Grove, IL: InterVarsity Press, 2004), 27.

40. Jack Finegan, *Corinth* (Louisville, KY: Review and Expositor, 1980), 317.

Corinthian culture.[41] So how did Paul evangelize a culture accustomed to great orators, occult healings, and prophetic utterances? According to 1 Cor 2:4–5, Paul says,"And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power (*dunamis*), so that your faith would not rest on the wisdom of men, but on the power (*dunamis*) of God."

Paul starts by telling the reader about his message (*logos* λόγος) or literally his word and how he preached to a pagan people group, that they were not in words of wisdom (*sophia* σοφία), but in demonstration of spirit and power (*dunamis* δύναμις) that will be a proof that is convincing.[42] Paul was not relying upon his own abilities to preach but in God's power, the same power that Jesus operated in, to validate his gospel message.

> The early church father John Chrysostom comments on 1Cor 2:4,
>
> Now if the doctrine preached had nothing subtle, and they that were called were unlearned, and he that preached was of the same description, and thereto was added persecution, and trembling, and fear; tell me, how did they overcome without Divine power? And this is why, having said, My speech and my preaching was not in persuasive words of wisdom, he added, but in demonstration of the Spirit and of power. Dost thou perceive how 'the foolishness of God is wiser than men, and the weakness stronger?' They for their part, being unlearned and preaching such a Gospel, in their chains and persecution overcame their persecutors. Whereby? Was it not by their furnishing that evidence which is of the Spirit? For this indeed is confessed demonstration. For who, tell me, after he had seen dead men rising to life and devils cast out, could have helped admitting it?[43]

---

41. Charles R. Smith, *Grace Theological Journal Volume vol. 10, No 2* (Winona Lake, IN: Grace Seminary, 1989), 23.

42. James Swanson, *Dictionary of Biblical Languages With Semantic Domains : Greek (New Testament)*, electronic ed. (Oak Harbor, WA: Logos Research Systems, Inc., 1997).

43. John Chrysostom, "Homilies of St. John Chrysostom, Archbishop of Constantinople, on the First Epistle of St. Paul the Apostle to the Corinthians", trans. Hubert Kestell Cornish, John Medley and Talbot B. Chambers, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series, Volume XII: Saint Chrysostom: Homilies on the Epistles of Paul to the Corinthians*, ed. Philip Schaff (New York: Christian Literature Company, 1889), 30.

To John Chrysostom, the convincing evidence of Paul's word was in dead men rising and devils being cast out of men. This is what captured the heart of the Corinthian church, not rhetoric or cleverly devised gospel presentations. Clearly, the early church's paradigm for the evidence of the message was the Holy Spirit being presented in power to non-Christ followers. 2 Cor 12:10–12 says, " [10] Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong. [11] I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent apostles, even though I am a nobody. [12] The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles."

Paul established his position as an apostle by signs, wonders, and miracles. He assumes the role of "super apostle" by his stated weakness, perseverance, signs, wonders, and miracles as a validation of a true apostle. Hawthorne says, "Paul's testimony is that miracles occurred wherever he proclaimed the good news and those remained essential to the life of the church."[44] He goes on to say, signs and wonders were the miracles he performed empowered by the Spirit and integrally associated with his preaching to form part of the new Exodus to the freedom possible in the age of Christ. Thus the gospel is, in part, the miracles that were performed (cf. Rom.15:18–19; 1 Thes.1:5)".[45] According to Paul's paradigm of ministry miracles are needed to prove the gospel message; they validate the gospel of Jesus' kingdom.

---

44. Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 875.

45. Ibid., 875.

> **Rom. 15:16–20** to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit. [17] Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. [18] For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ. [20] And thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation.

Again, Paul relies not on his years of education or positional authority, but only on "the power of signs and wonders, in the power of the Spirit" as he communicates the gospel to the Gentiles; a powerless gospel would be irrelevant to the Gentiles. Thus, the *modus operandi* for proclaiming the gospel and the validation of his apostleship is based solely on the power of signs, wonders, and power in the Spirit.

The Greek word behind the English word "signs" is σημεῖον, occurring seventy-three times in the New Testament .[46] Rengstorf remarks that it "is less a sign than an indication or pointer." [47] It is the sign or distinguishing mark by which something is known.[48] Danker defines it as "an event that is an indication or confirmation of intervention by transcendent powers." Luke 2:12 illustrate this, while foreshadowing the cross.[49] Therefore, signs point the way to the cross; they are a proof to the validity of the gospel message.

---

46. Karl Rengstorf. *Theological Dictionary of the New Testament*. 7:229.

47. Rengstorf. *Theological Dictionary of the New Testament*. 7:202.

48. Danker. *BDAG*., 747.

49. Rengstorf. *Theological Dictionary of the New Testament*. 7. 231.

The purpose for wonders is nicely illustrated in Exod. 4:21 "The LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go."

Kittel says, "This may be the reason why the Synoptic Gospels call them δυνάμεις, i.e., something which discloses what He can do."[50] This picture receives correspondence and confirmation as it finds repetition in the way that the early Christians speak of the miracles of the apostolic age.

Ignatius, martyred in 117 by Trajan, commenting on Exod. 4:21 says, "He also lived a holy life, and healed every kind of sickness and disease among the people, and wrought signs and wonders for the benefit of men; and to those who had fallen into the error of polytheism."[51]

In other words, Moses miracles and signs were to validate that there is only one true God; Moses' miracles point to and prove the power of God to a skeptical Pharaoh and his court.

Origen of Alexandria (185-254) commenting on Exod. 4:21 points out how it presaged Jesus:

> And as it was necessary, in order that Moses should find credit not only among the elders, but the common people, that there should be performed those miracles which he is recorded to have performed, why should not Jesus also, in order that He may be believed on by those of the people who had learned to ask for signs and wonders, need to work such miracles as, on account of their greater grandeur and divinity (in comparison with those of Moses), were able to convert men from

---

50. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964), 124–125.

51. Ignatius of Antioch, "The Epistle of Ignatius to the Magnesians" in *The Ante-Nicene Fathers, Volume I: The Apostolic Fathers With Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 64.

> Jewish fables, and from the human traditions which prevailed among them, and make them admit that He who taught and did such things was greater than the prophets? For how was not He greater than the prophets, who was proclaimed by them to be the Christ, and the Savior of the human race?[52]

To Origen, signs and wonders give credit to the one delivering the message, giving them "believability. They encourage one to believe and say that Jesus is greater than any who came before Him.

Gregory Thaumaturgus (213-270) (his name means "the miracle worker") had the power to heal by the laying on of his hands. Often the healing was so powerful that the patient, cured of his illness, became a fervent convert on the spot.[53] Gregory explained his use of signs, wonders, and miracles as found in the book of Romans:

> I have therefore whereof I may glory through Jesus Christ in those things, which pertain to God. For I dare not to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Holy Spirit. And again: Now I beseech you, brethren, for our Lord Jesus Christ's sake, and by the love of the Spirit. And these things, indeed, are written in the Epistle to the Romans.[54]

It is noted that when Gregory died there were only seventeen non-Christians in his town.[55] Gregory comes into a culture that did not know the stories—he uses signs,

---

52. Origen, "Origen Against Celsus", trans. Frederick Crombie in *The Ante-Nicene Fathers, Volume IV: Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*, ed. Alexander Roberts, James Donaldson and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 452.

53. "Saint Gregory Thaumaturgus," accessed June 11, 2013, http://saints.sqpn.com/saintg40.htm. Saint Gregory Thaumaturgus was a noted miracle worker who moved rivers and performed numerous miracles.

54. Alexander Roberts, James Donaldson and A. Cleveland Coxe "Pseudo-Gregory Thaumaturgus, A Sectional Confession of Faith", trans. S. D. F. Salmond In , in *The Ante-Nicene Fathers, Volume VI: Fathers of the Third Century: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius*, ed. (Buffalo, NY: Christian Literature Company, 1886), 43.

55. http://www.catholic.org/saints/saint.php?saint_id=656 (accessed 6/11/2013).

wonders, and miracles as an apologetic for the legitimacy of Christ's power. He would lead an entire town to the Lord by demonstrating the power of God to an unbelieving people.

MacMullen says, "Of all worships, the Christian best and most particularly advertised its miracles by driving out of spirits and laying on of hands. Reports would spread without need of preaching."[56] Gregory and the other early church fathers grasped the need for a demonstration of the power of God. When ones son is healed, the propensity for the family's conversion is high. They might not know the story but they have just encountered a God who is more powerful than the gods whom they have been serving. As MacMullen says about the Roman culture in the time of early church fathers, "Theirs the Christian is truly a God all-powerful. He has worked a hundred wonders...great is the God of the Christians."[57] This was the apologetic of the early church demonstrate the gospel in not only words but in power. In other words the proof is in the pudding. The proof is in what you see and taste, not in reading the directions.

The Book of Acts Gospel Approach

Acts 8:13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed.

Acts does not tell us much about Simon except that he is powerful in the eyes of the Samaritans. In later church lore, he is looked upon as the founder of Gnosticism,

---

56. Ramsay MacMullen, *Christianizing The Roman Empire A.D. 100-400* (New Haven, CT.: Yale University Press, 1984) 40.

57. Ibid., 41.

leading many astray with his sect the *Simonians* (Irenaeus, *Against Heresies* 1.23).[58] Simon observed signs and wonders greater than he was capable of doing. The extracanonical Apocryphal Acts of Peter (2nd and 3rd cent. A.D.[59]) tells us of Simon and Peter meeting in Rome,

> Later, there was a conflict with Simon in the forum in the presence of the senators and prefects. First the combatants exchanged words; then the contest switched and the power of Peter was signally exhibited as greater than Simon's in raising the dead. Simon was now discredited in Rome, and in a last attempt to recover his influence he declared that he would ascend to God. Before the assembled crowd he flew up over the city, but in answer to Peter's prayer to Christ he fell down and broke his leg in three places. He was removed from Rome and, after having his leg amputated, died.[60]

The book of Acts and tradition inform us that Simon knew magical powers but, because they did not compare to Peter's, he wanted to purchase that power from Peter; it was visible and appealing to the nonbeliever.

Acts 14:3 [3] Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands.

---

58. Chalmer Ernest Faw, *Acts*, Believers Church Bible Commentary (Scottdale, PA: Herald Press, 1993), 104.

59. Geoffrey W. Bromiley, ed., *The International Standard Bible Encyclopedia, Revised* (Grand Rapids: Eerdmans, 1988, 2002), 1:165.

60. Bromiley, *The International Standard Bible Encyclopedia*, 1:170. See also Robert F. Stoops Jr., "Peter, Acts Of," ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New Haven, CT: Yale University Press, 1992), :267. "One of the earliest of the apocryphal acts of the apostles, the *Acts of Peter* reports a miracle contest between Simon Magus and the apostle Peter in Rome. It concludes with Peter's martyrdom. The *Acts of Peter* was originally composed in Greek during the second half of the 2d century, probably in Asia Minor. The majority of the text has survived only in the Latin translation of the Vercelli manuscript. The concluding chapters are preserved separately as the *Martyrdom of Peter* in three Greek manuscripts and in Coptic (fragmentary), Syriac, Ethiopic, Arabic, Armenian, and Slavonic versions."

The word for testifying (μαρτυρέω) has the primary meaning of: "bear witness testify to the truth by personal knowledge."[61] Again, the primary vehicle that the disciples used to convey the truth of the gospel is to perform signs and wonders through the laying on of their hands. This gives an understanding (revelation) to the unbeliever that the message of the disciples was true. Signs and wonders are a validating truth for the apostles. It is their primary vehicle for delivering the gospel message to an unbelieving audience.

> **Acts 19:11–20** [11] God was performing extraordinary miracles by the hands of Paul, [12] so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out. [13] But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, 'I adjure you by Jesus whom Paul preaches.' [14] Seven sons of one Sceva, a Jewish chief priest, were doing this. [15] And the evil spirit answered and said to them, 'I recognize Jesus, and I know about Paul, but who are you?'[16] And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. [17] This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified. [18] Many also of those who had believed kept coming, confessing and disclosing their practices. [19] And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver. [20] So the word of the Lord was growing mightily and prevailing.

The miracles performed by Paul go from ordinary miracles to extraordinary works of power. Healing the lame (Acts 3:11, 14:8), exorcism (Act 16:18), and confronting a sorcerer (Acts 13:6-10) were ordinary miracles for Paul. Now Paul releases *dunamis* (δύναμις) into objects that can be given to people to heal their sicknesses and diseases. and to exorcise demons. As with Simon Magus, the sons of Sceva see this and think that they can use it as a formula for their exorcisms. Instead, the demons turn on them. How

---

61. Danker, *BDAG*, 617.

ironic, a revelation to Paul by the Holy Spirit is perceived as a method to the sons of Sceva, leading to ritual, which proves ineffective against demonic powers. Because of Paul's ministry of power, many were confessing Christ, disclosing their sins, repenting, and burning their expensive occult books.

Non-apostles proclaiming the gospel in power

Non-apostles are ordinary people who perform miracles, signs, and wonders just as the twelve did. The theology of the "Super Apostle" believes that the twelve disciples called by Jesus where not ordinary men, they where extraordinary. Because they where extraordinary only they could do miracles. The problem with this is that Bible teaches that ordinary men could do them as well.

Acts 6:8 And Stephen, full of grace and power, was performing great wonders and signs among the people.

Acts 8:5–7 Philip went down to the city of Samaria and *began* proclaiming Christ to them. [6] The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. [7] For *in the case of* many who had unclean spirits, they were coming out *of them* shouting with a loud voice; and many who had been paralyzed and lame were healed.

Acts 8:13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was constantly amazed.

Acts 9:11–12 And the Lord *said* to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is

praying, [12] and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight."

Acts 11:28 One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius.

Philippians 4:9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

Lampe says the following of Stephen, Phillip, and Ananias [62]

> Stephen's own preaching was accompanied, like that of the apostles, by signs and wonders done publicly (6,8)...so, too with Philip at Samaria: the word is associated with works, exorcisms, and the healing of the paralyzed and the lame, which recall the acts of Jesus as prophesied in Isaiah 35 (Isa.35:5-6) and which are described as 'signs' (Acts 8:6,13)...In the story of the conversion of Saul,...the enemy of the gospel is struck down and blinded by the power of God...He is restored to sight...by Ananias, who, in fulfilling this commission, is acting as the direct agent of Jesus.[63]

The Wycliffe Bible Encyclopedia says of Agabus:

> A prophet from Jerusalem (Acts 11:27–30) who predicted a widespread famine in the inhabited world (the Roman Empire). This occurred in the days of Claudius (A.D. 41–54), relief being sent probably between the years 45–46 by the Antioch church in Syria to the Jerusalem Christians. Presumably, the same Agabus is intended in Acts 21:10, 11, where his prediction made in A.D. 59 to the church at Caesarea was dramatically presented by his binding himself with Paul's girdle,

---

62. E.E. Ellis, "Prophecy and Hermeneutic in Early Christianity: New Testament Essays" (Wissenschaftliche Untersuchungen zum Neuen Testament. vol.18 Tubingen: J.C. B. Mohr (Paul Siebeck) See the similar remarks of Powell, The Biblical Concept of Power, 139, 143.

63. G. W. H. Lampe, "Miracles and the Early Christian Apologetic," in *Miracles: Cambridge Studies in their philosophy and history*, ed. C. F. D. Moule (Naperville, IL: Alec R. Allensen, 1966), 175-176.

warning Paul of impending imprisonment if he insisted on going up to Jerusalem.[64]

Not only did non-apostles perform miracles, but also Paul encourages them to imitate him as he imitated Christ (1Cor11:1, Phil 4:9). Paul says that the things you see me do, such as miracles, signs and wonders, practice. Practice (πράσσω) means to bring about or accomplish something through activity.[65] He leaves them with a charge to continue what he did; they need to rehearse, or put into use, the *dunamis* of God. It implies that they might not get it right immediately, but given time, with the gift of miracles, signs, and wonders, you will win the lost.

Grundmann states, "The history of Jesus is the history of the Christ because the kingdom of God comes with Him."[66] What then is this Kingdom? In Luke 4:18, Jesus comes into the temple and pronounces his Messianic assignment "The Spirit of the Lord is upon me, because He anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, And recovery of sight to the blind, to set free those who are oppressed." Jesus establishes His kingdom by preaching, releasing captives from their bondages, healing the blind, and setting the oppressed free. His ministry establishes the kingdom in order that the works of the devil (John 10:10) may be abolished on earth as they are in heaven (Mt 6:10).

---

64. Charles F. Pfeiffer, Howard Frederic Vos and John Rea, *The Wycliffe Bible Encyclopedia* (Moody Press, 1975; 2005).

65. Danker, *BDAG*, 861.

66. Grundmann, *Theological Dictionary of the New Testament*, 2: 302. An attribute of God is power, so endowment with power is linked with the gift of His Spirit. Endowment with the Spirit gives Him ἐξουσία, a definite personal authority which He has, in substantial terms, the δύναμις to exercise.

In Matthew 4:17, Jesus comes out of the wilderness after forty days of fasting and confrontation with the devil. The devil departs from Him and Jesus makes the proclamation, "Repent, for the kingdom of heaven is at hand." A kingdom is the place where a king has his domain; in his kingdom the king is the sovereign ruler. Matthew wrote, "Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people" (Mt 4:23). We see that the gospel of Jesus' kingdom is established on earth by the healing of disease and sickness, thus abolishing the works of Satan, which bring sickness, disease, bondage, and oppression. Jesus' kingdom is also established by the elimination of demonic holds upon man (1John 3:8). Jesus gave his disciples authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness (Mt 10:1). To demonstrate the king and his kingdom, one should expect to operate the way Jesus told his disciples, "And as you go, preach, saying, 'The kingdom of heaven is at hand.' "Heal *the* sick, raise *the* dead, and cleanse *the* lepers, cast out demons. Freely you received, freely give" (Mt 10:7-8). Jesus' form of evangelism presents a triumphant kingdom that had dominion over the sick and demonized.

Historical Foundations

The message of the kingdom of Jesus is in signs, wonders, and miracles which were carried on by the early church (1Cor12:12, Acts 2:22, 43, 6:8, 8:13, Heb 2:4). The historical evolution of cessationism has roots in Judaism. Cessationism, is not a new argument for the ending of the miraculous. The Mishnah and Talmud had a cessationist

polemic that is used against early charismatic Christians.[67] The belief wass that with the completion of the Pentateuch, God no longer did miracles. Calvin turns the cessationist polemic against Roman Catholicism and any authority based upon miracles.[68]

Rutheven says, "The Charismatic Spirit manifests the Advance of the Kingdom of God,"[69] Heb 2:4 states, "God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will." Therefore, the charismata are essential to reveal God's kingdom to mankind. The New Testament teaches that Jesus' ministry was to bring in the kingdom of God via charismatic power.[70]

The clear statements of scripture regarding the charismata can be unfriendly to cessationism. Warfield, a cessationist, ignores biblically explicit conditions and commands for the Holy Spirit in his theological arguments against the charismatic gifts.[71] The Bible dictates our attitude towards people, God, and His gifts. We are to love our neighbor as ourselves, we are to love God with all our heart, and we are to burn with passion in our pursuit of spiritual gifts. 1 Cor 14:1 says..."earnestly desire (*zeloo -to burn with zeal)* spiritual gifts and especially that you may prophecy."

---

67. FE Greensphan, *Why Prophecy Ceased.* (JBL 108/ 1, Spring, 1989),37-39.

68. Ruthven, *What's Wrong With Protestant Theology,* 172.

69. Ibid., 174.

70. Ibid., 175.

71. Ibid.,182. Warfield writes the work "Counterfeit Miracles." He argues in Chapter One for the Cessation of the Charismata.

The Early Church Fathers

Did the charismata end with the apostolic age, as the cessationist argument would contend? Or did they continue to be in use in the church? In the early church, the charismata were the apologetic for declaring the gospel message. It is evident in the writings of the Early Church Fathers that the power of God via spiritual gifts continued and was essential in the proclamation of the Gospel message.

Eusebius A. Stephanou says,

> Never did the Fathers, doctors, and other Christian writers express the view that the charismata belonged to an earlier age, were later withdrawn, and were not necessary for the church of subsequent ages. In my studies of patristic literature nowhere have I found the charismata rejected, disparaged, or prohibited. On the contrary, the charismatic nature of the church is universally acknowledged and proclaimed, always with direct references to the word of scripture.[72]

John, the last of apostles, died in approximately A.D. 100. If cessationism is right, then we should not have a historical record of the charismata continuing. The following section looks at the historical record to validate the hypothesis.

The Didache is one of the church's earliest documents. It gives directions to the early church on how to treat prophets and apostles. Instructions are given to support genuine prophets and teachers who take up residence with the people. The Didache says that prophets are to be given the first fruits of the readers' produce (Did. 13.1-7). It makes no mention of the apostles appointing bishops and deacons; rather, the readers are told to appoint for themselves worthy men as bishops and deacons. Once appointed, they are not to be despised, because they minister to the people the ministry of prophets and teachers

---

72. Eusebius A. Stephanou, "Charismata in the Early Church Fathers," *Greek Orthodox Theological Review*, 21:2 (Summer 1976), 127.

(Did. 15.1-2).[73] The Didache says, "Now concerning the apostles and prophets, deal with them as follows …Let every apostle who comes to you be welcomed as if he were the Lord. But he is not to stay for more than one day, unless there is need, in which case he may stay another. But if he stays three days, he is a false prophet."[74] If, in the second century, there were no longer prophets and apostles, why would this document be needed and written to the church as a manual on how to treat and discern true prophets?[75] Apparently, there were enough prophets and apostles traveling at this time that they needed some guidelines.

The *Shepherd of Hermas,* which had near-canonical status in some sectors of the early church (e.g., Irenaeus), recounts many spiritual experiences.[76] Written in Rome sometime in the late second century, Hermas lists his own experiences with the charismata, including visions, angelic visitations, and voices from heaven. Compared with the *Didache*, Hermas presents more detailed archetypes of the true and false prophet. Naturally, the prophet's conduct was the clearest signal of his authenticity.

> "How then, Sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. The true prophet is tranquil, self-effacing, abstaining from evil and vain desire."

---

73. Ralph P. Martin and Peter H. Davids. *Dictionary of the Later New Testament and Its Developments*. electronic ed. (Downers Grove, IL: InterVarsity Press, 2000).

74. Michael William Holmes, *The Apostolic Fathers: Greek Texts and English Translations*. Updated ed. (Grand Rapids, MI: Baker Books, 1999), 263–265.

75. J. A. Draper, "The Apostolic Fathers: The Didache. *The Expository Times* Feb. 2006 (117:5), 177–81. The date of the Didache is late first or early second century as argued by J.A. Draper who disputes that it was an earlier document.

76. Walter A. Elwell and Philip Wesley Comfort. *Tyndale Bible Dictionary*. Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1193.

Hermas paints a striking picture of the prophet's role in the church: Prophecy is not a clandestine event, but occurs when the Christian assembly prays and God decides to give a message. True prophets never take money for their messages. Because God obstructs the attempts of false prophets, these people find themselves unable to feign prophecy before the assembled church. Instead, individuals come to consult them and offer payment. False prophets give empty predictions, designed to gratify the desires of the supplicant. They are moved by an earthly spirit or even the devil himself and may damage the unstable Christian.[77]

Hermas was noted for having angelic visitations and revelations on a regular basis. In one account, Hermas says, "After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, 'I have been sent by a most venerable angel to dwell with you the remaining days of your life.'"[78]

Irenaeus (120-200), a disciple of Polycarp, who was a disciple of John, says that the casting out of devils, healing, prophecy, and raising people from the dead are still occurring during his lifetime:

---

77. Harlod R. Holmyard, "The Prophets as Preachers." *Journal of the Evangelical Theological Society* 40:4 (1997), 612.

78. "The Pastor of Hermas" trans. F. Crombie, in *The Ante-Nicene Fathers, Volume II: Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 40.

79. Irenaeus of Lyons, "Irenæus Against Heresies," in *The Ante-Nicene Fathers, Volume I: The Apostolic Fathers With Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 409.

> For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe [in Christ], and join themselves to the Church. Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ, who was crucified under Pontius Pilate, and which she exerts day by day for the benefit of the Gentiles, neither practicing deception upon any, nor taking any reward from them [on account of such miraculous interpositions]. For as she has received freely from God, freely also does she minister [to others].[79]

Irenaeus says these gifts are for the benefit of the Gentiles. Thus, to Irenaeus the most effective way to reach his generation is through the charismata, i.e., the prophetic, healing, and casting out of devils. This approach would lead a pagan person to the Lord. Irenaeus carries on the model that Christ told his disciples to follow in Matthew 10:8...heal the sick, raise the dead, and cleanse the leper.

Sozomen (400-450), an early church historian, says that the early church fathers could affect miracles; he attested to having experienced them himself. He lists the miracles and those who perform them:

> For a demonstration of the same truth, miracles are wrought to effect physical cures, mental troubles, threatened dangers, casting out of demons, silencing philosophers and wordy ecclesiastics, vindicating orthodoxy, reading the thoughts of hypocrites, defeating enemies, sanctifying the sacraments, raising the dead; and they are the mighty agents for converting philosophers, Jews, pagans, and heretics. They are wrought by the hands of the eminently excellent only; the gift is associated with a high measure of grace; for example the bishops Paphnutius (i. 10) and Spyridion (i. 11) are so endowed; Alexander of Constantinople (i. 14), Eusebius of Emesa (iii. 6), Martin of Tours (iii. 14), Arsacius of Nicomedia (iv. 16), Donatus (vii. 26), Gregory of Neocæsarea (vii. 26), Theotimus of Scythia (vii. 26), Epiphanius of Salamis (vii. 27). In like manner, the monks Antony (i. 13), Amun (i. 14), Eutychianus (i. 14), Macarius the Egyptian, Apollonius,

---

80. Ibid., 409.

Hilarion, Julian (iii. 14), John, Copres, Helles, Apelles, Eulogius (vi. 28); Apollos, John of Diolchus, Benjamin and Pior (vi. 29). [80]

Not only does Sozomen not deny the gifts, he says that they are still in effect in A.D. 400. In fact, Sozomen had a miracle produced upon him; he believed in an uninterrupted stream of the charismata, deeming it necessary for the preservation of the faith.[81] and the conversion of the unbelieving. The apologetic of power was still in effect.

Augustine (354-430) early on in his ministry advocated cessationism, but in his later writings retracted this stance. He had an ongoing experience of the miraculous, carefully documenting no fewer than seventy instances of divine healing in his own diocese during a two-year span (see *City of God*, Book XXII, 8-10). He also testifies to seeing a blind man in Milan regaining his sight.[82]

The Reformation

The Reformation brought about a knee-jerk reaction to any miracles performed in their times because of the Roman Catholic mindset which gave too much homage to the saints and relics. The doctrine of s*ola scriptura*, by scripture alone, s*ola gratia*, by grace alone, and *sola Christi*, by Christ alone, was designed by the Reformers to disempower the Roman Catholic Church's grip on Christendom. Ruthven states, "If you are defending your doctrines, the last thing you want to do is concede miracle-working among your

---

81. Philip Schaff and Henry Wace, "The Ecclesiastical History of Sozomen: Introduction," in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series, Volume II: Socrates, Sozomenus: Church Histories*, (New York: Christian Literature Company, 1890), 202-03.

82. Schaff, "Sozomen," 203.

83. "*The City of God*," trans. Marcus Dods, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series, Volume II: St. Augustine's City of God and Christian Doctrine*, ed. Philip Schaff (Buffalo, NY: Christian Literature Company, 1887),8:485.

opponents."[83] Calvin and Luther believed that miracles only exist to prove correct doctrine and were not to be used to validate the kingdom of God to the unbelieving world.

The Reformers were, in general, skeptical of postbiblical miracles. Calvin, in particular, repudiated the claim that continued miracles in the church accredited the teaching of the Church. He denounces such works as "sheer delusions of Satan" that drew people away from God and should be repudiated in accordance with the teaching of Dt 13, Mt 24:24, and 2 Thes 2:9 (Inst., Prefatory Address; cf. also i.8.5–7; i.13.13; i.14.18; iv.19.6, 18). The miracles of Scripture accredit the biblical revelation, which Calvin insists is the test of all truth in religion. Miracles that draw people away from this do not bring glory to God in the way that the biblical miracles do. Therefore they must be rejected. The miracles of Christ show His divinity. They serve as sacramental signs, embodying in nature what God promises and does in His Word.[84]

Because Calvin regarded miracles as a means to validate the doctrine of *sola Scriptura,* therefore truth becomes a correct doctrine and not a person. The apologetic for Calvin becomes the right presentation of the scriptures to the church. Miracles, unless stated in the Bible that show Christ divinity are delusions of Satan that draw people away from God. We see Calvin giving a non-biblical account of miracles purposes. This is not the biblical purpose of miracles. Was the miracle of Elisha praying that the eyes of his servant be opened demonstrating Christ's divinity (2 Kings 6)? Calvin's logic is the same as the Pharisees's which Jesus rejects in Luke 11:17-20 "But He knew their thoughts and

---

84. Ruthven, *What's Wrong With Protestant Theology*, 10.

85. Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia, Revised vol. 3* (Wm. B. Eerdmans, 1988; 2002), 378.

said to them, 'Any kingdom divided against itself is laid waste; and a house *divided* against itself falls. [18] 'If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebub. [19] 'And if I by Beelzebub cast out demons, by whom do your sons cast them out? So they will be your judges. [20] 'But if I cast out demons by the finger of God, then the kingdom of God has come upon you.'" (Luke 11:17-20).

There is a correlation between the kingdom of God and his power being demonstrated. Calvin is incorrect in his perception of miracles; they are not to prove right doctrine, but to show the Kingdom of God to men. In the Protestant Reformation the focus of miracles changes; they believe that they rarely, if ever, occur—and when they do occur, it is only to demonstrate the divinity of Christ as defined by the scriptures.

Whereas Calvin embraced a cessationist doctrine to counter the Roman Catholic Church, Luther had a greater leaning on the Holy Spirit and is misconstrued by modern cessationists.

Luther (1483-1546) prayed for the healing of the sick, deliverance from demons, and the prophetic gift proclaiming, "Often has it happened, and still does; also by calling on the name and prayer, the sick have been healed."[85] Johann Mathesius mentions numerous prophecies given by Luther that were fulfilled.[86]

Yet when confronted by the Roman Catholic Church to prove his own authority by miracles. Luther argued that miracles are no longer needed to validate the authority of

---

86. A.J. Gordon. *The Ministry of Healing* (Harrisburg, PA: Christian Publications, 1961), 92.

87. Eddie L. Hyatt. *2000 Years of Charismatic History* (Lake Mary, Florida: Charisma House, 2002), 74.

one who stood upon scripture. Luther made the appeal to *sola scriptura* in front of his accusers; the cessationist construes this to mean he did not believe in the gifts, even though he practiced them. Luther's statement is taken out of context and used by Benjamin Warfield in 1918 at Princeton School of Theology for his book *Counterfeit Miracles.*

Warfield writes in *Counterfeit Miracles* that the Lord has not done a single miracle since the death of the original apostles and those associated with them.[87] As was demonstrated through church history, Warfield is wrong in his assumption that the gifts ended when the last apostle died. He validates his theology by carefully choosing examples from church history, while ignoring others such as Augustine and Luther, who saw miracles, healings, prophecy, and deliverance in their ministry. Thus Calvin with his non-biblical view of miracles is highlighted.

Despite Calvin's cessationist theological leanings, other early reformers showed a greater propensity towards the charismata. One such person is John Welch (1568-1622) of Scotland. Welch considered his day ill spent if he did not pray seven to eight hours a day. [88] On one occasion, it is noted that a minister was walking by Welch's place and, looking into the window, saw a strange light surrounding Welch and heard him speak strange words about his spiritual joy.[89] One night, while Welch was a prisoner in the Edinburgh Castle. Lord Ochiltree asked him to preach. When he started to preach. a young man started to mock him and make strange faces at him: Welch told the audience

88. Warfield. *Counterfeit Miracles*. 23-24.

89. John Howie. *The Scots Worthies* (The Banner of Truth. Edinburgh Scotland 1870. reprinted 1995). 120.

90. Howie. *Scots Worthies*. 124.

to be quiet and to watch the work of the Lord. The scoffer sank down and died under the table.[90] It is also recorded that Welch prayed for the dead and saw them come back to life after hours of intercession.

John Knox (1514-1572) is credited as the founder of the Presbyterian Church. Knox met Calvin in Geneva in 1554. Unlike Calvin, Knox is known for his intense prayer life and prophetic utterances.[91] Knox's battled over the same issues with the Roman Catholic Church as Calvin, but influenced by his friend George Wishart who prophesied,[92] Knox not only didn't deny the gifts, but himself prophesied Knox's gifting put fear into Mary, Queen of Scots; it also helped him to transform the nation of Scotland into and caused a revival.

Wesley, Edwards, and Whitfield, and the Great Awakening (1726-1750)

John Wesley, Jonathan Edwards, and George Whitfield all were influential in the First Great Awakening. This section looks at each of these men and their pursuit of God's touch on humanity.

John Wesley viewed the mystical literature as a path to holiness.[93] Wesley recorded in his journal strange outbreaks of the Spirit occurring during his messages.

---

91. Howie. *Scots Worthies*. 130.

92. Ibid., 57. The Queen Regent is said to have been more afraid of Knox' prayers than an army of 10.000 men. While confined in the castle of St. Andrews. Knox prophesied both the manner of their surrender and their deliverance from the French galleys; when the French army twice discomfited the Lords of the Congregation, he assured them that the Lord would ultimately prosper the work of the Reformation. Healso prophesied the beheading of Queen Mary.

93. Ibid., 23. George Wishart prophesied his death and the manner in which it would occur.

94. Robert G. Tuttle. Jr.. *Mysticism in the Wesleyan Tradition* (Grand Rapids. MI: Francis Asbury Press. 1989). 58-63.

Some later Methodist historians conclude that these exercises are a manifestation of an initial emotion-driven and "immature" stage of ministry. This is simply not true. The manifestations—fallings, screams, and even holy laughter—continued to break out all through Wesley's long life and the revivals of other Methodist preachers. As the revival continued, Wesley faced his share of critics. As DeArtega states, "The sophisticated and pharisaical opposition came from the better educated clergy."[94] Bishop, George Lavington (1683-1762) is identified by most historians as the great and influential "opposer" (and Pharisee) of Methodism.[95] Lavington venomously opposed Wesley and the effects of the Spirit upon the Methodist revival participants.

Lavington was offended by the Methodist's outdoor preaching, especially the "exercises" and enthusiasm demonstrated at Methodist services. Lavington called Wesley a Pharisee and attributes the revival manifestations to psychological disturbances and demonic intervention. The revival enthusiasm is a sign, to Lavington, that John Wesley is a true Pharisee who could not discern the move of the Holy Spirit in the Methodist movement. His widely circulated book, *The Enthusiasm of Methodists and Papists Considered,* appeared in 1747 and attempted to confirm the worst suspicions of the antagonistic Anglican clergy: Methodism is little more than a repetition and concentration of the errors of Roman Catholic mystical extremism.[96] Wesley did not change his apologetic; he continued to present the gospel in a manner that had the

---

95. William L. DeArteaga, *Forging a Renewed Hebraic and Pauline Christianity* (Tulsa, OK: Word & Spirit, 2013), 168.

96. De Artega, *Forging*, 169.

97. George Lavington, *The Enthusiasm of Methodists and Papists Considered* (London: G. and B. Whitaker, Sherwood & Co. 1820), Pt.1, 32.

charismatic overtones of Acts 2 with bystanders thinking the people where drunk, i.e., drunk people who are falling down and swooning as if under the influence of alcohol.

Jonathan Edwards also saw the manifestations of the Spirit when he spoke. In 1746, Edwards combined a three-part series into one manuscript entitled *Religious Affections* in an attempt to help explain the effects of the Spirit. It was common that people stirred by the sermon might faint, scream, writhe or thrash about, sing, or otherwise respond physically. Edwards and his colleagues taught that these symptoms might indicate a genuine conviction of sin—or they might be only an emotional response to a manipulative preacher. Edwards claimed that the physical manifestations which were not produced by the working of God do not discredit those that were, in fact, produced by the Spirit.[97]

John Wesley is known as founder of the Methodist movement, but Whitefield formed a Methodist society first. In fact, Whitefield pioneered most methods used in the 1700s' evangelical awakenings: preaching in fields rather than churches, publishing a magazine, and holding conferences.[98] He is best remembered, however, for his part in the First Great Awakening in America, where his preaching had a tremendous impact. He preached to thousands of people; great crowds traveled long distances on horseback to hear him. Benjamin Franklin, Whitefield's friend, once calculated that (in a day before loudspeakers) Whitefield could make his voice heard by 30,000 people! The building Franklin built for Whitefield to preach in at Philadelphia later became the University of

---

98. Guy Chevreau, *Catch the Fire: The Toronto Blessing—An Experience of Renewal and Revival* (London, UK: Marshall Pickering, 1994), 77.

99. Kevin Miller, "*George Whitefield: 17th C. Preacher & Revivalist*" (Carol Stream, IL: Christianity Today, Christian History Magazine-Issue 38:1993).

Pennsylvania. Whitefield had many of the same experiences as Wesley and Edwards. As this overview has shown, throughout church history many of the foundational leaders in the early church (Irenaeus, Augustine), through the Reformation (Luther, Knox), and into the revivals of the 18th century (Wesley, Edwards, Whitefield) had their ministries marked by experiences in the charismata. The outpouring of God's Spirit was present in all of the major revival moves of past and present.

Foundational Conclusions

We have examined the historical and biblical theme of the charismata as an apologetic throughout Bible times into the Reformation and the Evangelical Revivals of the 18th century. The life and ministry of Jesus emanated a theology of a triumphant king whose domain has dominion over the demonic, sickness, and disease. The proclamation of Christ's kingdom is made visible by the charismata–which in turn leads people to the revelation that Jesus is the one true God among their many. Christ delegated His authority to his followers as a primary expression of His victorious kingdom. This victorious kingdom demonstrated Christ's superiority over other gods and was the primary vehicle that led to the exponential growth of the early church in Rome.[99] If history is an indicator of the nature of man, then the apologetic to a pagan people is the charismata as demonstrated by the apostles, the early church, and the present day two-thirds world. If the nature of man is the same throughout time, then the spirit or attitude that is expressed by George Lavington is still wanting to thwart the move of God in our

100. MacMullen, *Christianizing the Roman Empire* 22,101. The essence of MacMullen's book is that Christianity spread rapidly not because of Constantine's rule, but because of the signs and wonders following the Christians.

world today and attribute it to the devil, over-emotionalism, and a deviation from church order.

CHAPTER THREE

INTERGRATION PROBLEM STATEMENT

What is the role of the Holy Spirit in modern Christendom and how does the Holy Spirit relate to the message that Jesus came to communicate? As the western church tries to get a grasp on its state of influence in culture, the two-thirds world churches are thriving. Unlike the Western Church, their paradigm of ministry foundation based on the charismata i.e. healings, exorcisms, prophecy, and miracles has led to a church that is growing exponentially. Asian and African theologians have complained that the American approach to church is irrelevant to Asian and African cultures.[1]

It is the belief of this author that in a postmodern culture the apologetic is the prophetic, as Jesus demonstrates in John 4 with the woman at the well. It leads her to the conviction that Jesus is the Messiah, "Come see a man who told me all the things I have done." Jesus leads the woman to the revelation that He is Messiah.

"Modernism is often pictured as pursuing truth, absolutism, linear thinking, rationalism, certainty, the cerebral as opposed to the effective - which in turn breeds arrogance, and inflexibility, the lust to be right, the desire to control. Postmodernism, by contrast, recognizes how much of what we 'know' is shaped by the culture in which we live, is controlled by emotions and aesthetics and heritage, and in fact can only be

1. Keener, *Miracles*, 215.

intelligently held as part of a common tradition, without overbearing claims to be true or right."[2] The prophetic, invades one's culture, emotions, heritage, and traditions without trying to be true or right.

Today in order to be culturally impacting or relevant, we need a generation that hears God's voice and knows Him personally. Jon Ruthven says this about the message of Jesus and the religious leaders of Jesus' time, "The conflict between the message of Jesus and the doctrine of the religious leaders of his time (and our time) focused on the central issue of how (or if) one hears from God" …Put another way, the difference between the message of the Bible and the message of traditional (human) religion is the emphasis on two different kinds of knowing: the biblical 'knowing', that is, the *experience of God*, vs. merely knowing *information about him.*"[3] Cessationism, as presented by Benjamin Warfield, sets out to protect the concept that after the final revelation of Christ, there can be "no new gospel.[4] Warfield says,

> God the Holy Spirit has made it His subsequent work, not to introduce new and unneeded revelations into the world, but to diffuse this one complete revelation through the world and to bring mankind into saving knowledge of it.[5]

By Warfield's definition, as a cessationist, he bans any action of the Holy Spirit accomplishing or interacting in our lives today that looks like the charismata in human kind. Warfield draws from Calvin who writes that any miracle is a delusion of Satan that

---

2. D. A Carson, *Becoming Conversant with the Emerging Church* (Grand Rapids, MI: Zondervan, 2005), 27.

3. Jon Mark Ruthven, *What's Wrong with Protestant Theology Traditional Religion vs. Biblical Emphasis* (Tulsa, Oklahoma: Word & Spirit Press, 2011), 3.

4. Benjamin B. Warfield, *Counterfeit Miracles* (New York: Charles Scribners' Sons, 1918), 27.

5. Ibid., 26.

draws people away from the true worship of God. [6] It is much like the theology of the Sadducees.

The Sadducees deny all supernatural occurrences, including bodily resurrection.[7] Some of the early church fathers concluded that the Sadducees accept nothing outside of the Pentateuch. The Sadducees' rejection of oral tradition extends to the denial of canonical status for the Old Testament prophets and writings (as claimed by some of the Church Fathers; e.g., Hippolytus *Ref.* ix.29; Origen *Contra Celsum* i.49; Jerome *In Mt.* 22:31, II, 408 24).[8] So a Bible deist, such as Benjamin Warfield, believes that God has given us the Bible, and the Holy Spirit cannot speak today because it is new and unneeded revelation.

Cessationist theology has a non-biblical concept of the Holy Spirit that limits His nature as a all powerful deity. The Holy Spirit has not been silenced. He still interacts with mankind. Keener and his research clearly point this out. [9] When the author encounters a class of new YWAM students, many of them come in with a mindset that echoes Warfield. Many of the students have never had an encounter with the Holy Spirit.

---

6. Pavel Hejzlar, "John Calvin and the Cessation of Miraculous Healing." (*Communio Viatorum* 49, no. 1 (2007), 31-77.

7. John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-), Lk 20:27–40.

8. Geoffrey W. Bromiley, vol. 4, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1988; 2002), 279.

9. Keener, *Miracles*, vol.1&2.

The author shows that the Holy Spirit is not silent and that the practice of the charismata makes a lasting impression on the unbeliever. [10]

We are in a culture that invites a different kind of apologetic than what our North American church is presenting to its members. People have become unaware of the stories of the Bible. Donald Speer says, "Not one in every ten people has the remotest idea of what you and I within the church mean by religion."[11] The stories are irrelevant to many in the American culture. In many ways, life today has a parallel with life in the times of Paul's early church experience.

Are miracles a valid means for conversion of an unbeliever in the secular domain of the west? In the two-thirds world, the church is growing exponentially. The paradigm for ministry is based on the belief occurs in the New Testament still should occur today. In 1923, the Korean Presbyterian Church officially abandons the doctrine that miracles have ceased, a view that is widely held by North American Presbyterians.[12] The China Christian Council says that roughly "half of the new conversions of the last twenty years have been caused by faith healing experiences."[13] Loida Martell-Otero says of the Latin American church, "The dominant (Anglo) society snickers and considers us superstitious *jibaros* (peasants) when we speak of demons, or of Satan. They consider us naïve and too

---

10. In I Corinthians 14:24 (NASB95) Paul refers to the unbeliever and the ungifted by saying "But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all." Thus, prophecy affects both the believer (ungifted) and the unbeliever.

11. Dr. Soper, "*Christians Witness Plans*"(The Methodist Recorder (Jan. 15.1953). Dr. Soper says that a reasonable presentation of Christianity must come before the appeal, and must not be swapped as a minor stage in the process.

12. Sean C. Kim, *Reenchanted: Divine Healing In Korean Protestantism (Oxford: Oxford University Press, 2011)*, 274.

13. Keener, *Miracles*, 297.

literal when we believe in the biblical narratives of miracles and healing. But, when U.S. Hispanics/Latinos read Scripture, it is not with a fundamentalist agenda. We read scriptures believing in God's promise of salvation and hope."[14]

What do miracles prove, anyway? This is a question posed by James Montgomery Boice, who says,

> My point is that miracles alone prove nothing. They may be false and deceptive as well as true and instructive, and we are never told that they are God's means for converting unbelievers or that we should seek to perform them... The New Testament does not teach that evangelism is to be done by cultivating miracles.[15] Douglas Oss will quote Boice by saying "A desire for further signs and wonders is sinful and unbelieving."[16]

R.C. Sproul makes this comment about miracles and the reason that God gives them to His people, "A miracle, technically and correctly defined, is a work that only God can do, such as bringing something out of nothing or bringing life out of death. For this reason, I plead with you not to fall into thinking that Satan can do actual miracles. He can perform tricks, but he can't do what God can do. So rather than proving the existence of God, the biblical miracles serves to authenticate the messenger sent from God."[17] R.C. Sproul acknowledges a truth related to miracles, that they confirm or authenticate the messenger as being from God and thus corroborate God's power and validity.

---

14. Keener, *Miracles*, 309.

15. James Montgomery Boice *A Better Way: The Power of the Word and Spirit*, in Horton, ed., Power Religion, 127-128.

16. Douglas A. Oss, *Are Miraculous Gifts for Today* (Grand Rapids, MI: Zondervan, 1996), 196.

17. R. C. Sproul, *John*, St. Andrew's Expositional Commentary (Lake Mary, FL: Reformation Trust Publishing, 2009), 107.

The charismatic Spirit manifests the advance of the Kingdom of God.[18] The charismata is essential to reveal God's kingdom to mankind. It is the model in Mat. 10 that Jesus will tell his disciples to model and then proclaim His kingdom with. The New Testament teaches that Jesus' ministry is to bring in the kingdom of God via charismatic power.[19]

The power of God for today can be unfriendly to cessationism. By limiting God's power to specific times and epochs it changes the nature of God from the "unchanging and all powerful God" to the "Biblical Deist God who doesn't intervene in our lives today." Benjamin Warfield, the cesssionist, ignores Biblically explicit conditions and commands for the Holy Spirit.[20] 1 Cor. 14:1 ..."earnestly desire (*zeloo -to burn with zeal)* spiritual gifts and especially that you may prophesy," Rom 11:29.

This paper demonstrates that miracles continued after the last apostle died and still today. The cessationist says, "Temporary signs and gifts are limited to the apostolic age."[21] The problem with this is that the scripture says that the promise of the Holy Spirit will be given to as many that the Lord calls to Himself. It is never written that the gifts of the Spirit are given simply to confirm the Canon of Scripture.[22] The gifts are used as a sign that the Kingdom of God has arrived and that it still continues today. As seen

---

18. Ruthven, *What's Wrong With Protestant Theology*, 174.

19. Ibid., 175.

20. Ibid., 182.

21. John MacArthur, *The MacArthur New Testament Commentary 1 Corinthians* (Moody Press, Chicago, IL.:1984), 364-367.

22. Ibid., 297-298. Mac Arthur says, "The temporary sign gifts were limited to the apostolic age and therefore ceased after that time. Those gifts included miracles, healing, languages, and the interpretation of languages. The purpose of temporary sign gifts was to authenticate the apostolic message as the Word of God, until the time when the Scriptures, His written Word were completed and became self-authenticating."

through history. God has never stop pouring out His spirit to demonstrate an all powerful kingdom.

Literature Review

This section reviews the literature that leads the author in his journey. *Miracles: The Credibility of the New Testament Accounts*, by author Craig S. Keener, is said to be the best available source on the topic of miracles, according to by J.P. Moreland of the Talbot School of Theology at Biola University.[23] Jon Ruthven's , *What's Wrong With Protestant Theology?,* outlines a theology that counters the cessationism of Calvin. Several books on the prophetic are mentioned in the literature review.

Keener looks at the prejudice of miracle reports that is entwined into modern thought by David Hume. Keener's primary thesis is simply that eyewitnesses do offer miracle claims.[24] Hume believes that a miracle is a violation of the law of nature and that any argument from experience is not acceptable as valid.[25] Hume also says that no testimony is sufficient to establish a miracle.[26] Hume's theory is pre-Bayes' theorem, which invalidates Hume's attack on the observation of miracles. Bayes' theorem is a mathematical manipulation of conditional probabilities. In other words, what is the probability that an event that was observed by a participant actually occurred?[27] If one

---

23. Keener, *Miracles*, cover page volume one. J.P. Moreland says that Keener's book is the best text available on the topic. He goes on to say that that anyone who deals with the credibility of biblical miracles cannot do so responsibly without interacting with this book.

24. Ibid., 1.

25. Hume, *Miracles* (LaSalle, Ill.: Open Court, 1985),30-31.

26. Keener, *Miracles*, 145.

27. Keener, Miracles, 153.

person saw it, there is a lower probability that the event occurred than if the event is witnesses by multiple people. An example of this is the resurrection of Christ. If just one person sees Him after His burial, it is a low probability. In Christ case, because over 500 see Him after His burial, the probability that this event occurred is highly reliable. Keener's premise is that eyewitnesses do offer validity to a miracle report.[28] He says that the interpretive grid of one's worldview either allows for miracles, or dismisses the idea that miracles are possible. In volume 1 of *Miracles: The Credibility of the New Testament Accounts*, Keener looks at evidence for early Christians' miracle claims, as well as ancient miracle claims outside Christianity, and then thoroughly counters Hume's skepticism toward miracles.

Keener assesses other cultures outside the west and addresses the ethnocentric worldview of Hume concerning the two-thirds world.[29] Hume and the thinkers he follows unashamedly assume cultural superiority over super naturalist cultures. Hume calls miracle reports from the two-thirds world as from "ignorant and barbarous nations." It appears that Hume is a racist. He claims that "Negros and in general all of the other species of men to be naturally inferior to the whites."[30] Hume asserts that religious observers who claim the existence of miracles are irrational.[31] Keener uses extensive research from the two-thirds world to extinguish Hume's arguments as irrelevant, ethnocentric, and ignorant of substantial testimonials throughout the world today.

---

28. Ibid., 107.

29. Ibid., 213, 222-225.

30. Ibid., 223.

31. Ibid., 193.

One observation that Keener notes is that Pentecostal and charismatic churches have grown by over 600 percent in three decades, and that by some estimates, they may comprise one-twelfth of the world's population.[32] Keener says, that Asian and African theologians have complained that the American approach to church is irrelevant to Asian and African cultures.[33] In Africa, nearly all Christians, as well as theologians, reject Western anti-supernaturalism.[34] In Ethiopia, 83 percent of Christians came to Christ in a conversion that involves a healing or an exorcism.[35] Keener takes the majority of his work to document miracle accounts throughout the world. As Bayes' Theorem attests, the more people that witness an event, the more probable that the event occurred. Keener's research overwhelmingly shows the reader that miracles accompany the proclamation of the gospel.

What's Wrong with Protestant Theology, is Jon Ruthven's work that looks at Protestant theology and its effect upon cessationism.[36] In his book, Jon discusses the contrast within Protestant theology, which emphasizes scriptural authority and salvation from sin, yet denies miracles and the revelatory voice of God. Jon's focus is on Jesus'

---

32. Keener, *Miracles*, 234.

33. Ibid., 215.

34. Ibid., 217.

35. Donald A. McGavran, "Divine Healing and Church Growth" "*Signs and Wonders Today: The Story of Fuller Theological Seminary's Remarkable Course on Spiritual Power*" Edited by C. Peter Wagner. Altamonte Springs, FL: Creation House, 1987), 75.

36. Jon Mark Ruthven, *What's Wrong with Protestant Theology*, (Word and Spirit Press, Tulsa, Oklahoma, 2011).

kingdom mission, which he says is to establish the promise of the Holy Spirit's empowerment upon His church.[37]

Many today say the discipleship model of Jesus looks something like this: I do while you watch, you do while I watch, and then you go and do while someone else watches. The problem with this logic is that they forget to ask the question, "What was Jesus doing?" He was healing the sick, raising the dead, and casting demons out of people. When the disciples are sent to proclaim the gospel message, they do it by signs, wonders, and miracles (2 Corinthians 12:12). Why? Because that is what they saw Jesus do, and that is what they were commanded to do in Matthew 10. As Gary Grieg says, "Jesus' message and ministry are one."[38] R.H. Fuller sees the homogenizing of his message as, "...the miracles of Jesus are part and parcel of his kerygmatic activity. In fact, the miracles are part of the proclamation itself, quite as much as the spoken words of Jesus."[39] So in Jesus' kingdom, He has authority over the demonic, over sickness and disease and He delegates his authority to his disciples. Jon Ruthven says, "Our job is to emulate Jesus and His ministry in the power of the Spirit."[40]

A key preface that Jon makes is that of authority. The Catholic Church has claimed exclusive authority for over a thousand years. The pope is the direct descendant of Peter, they did perform miracles as proof to their authority, and any dissenter is

---

37. Acts 2:39, "this promise is to you, your children, and your children's children and to as many that are called by the Lord."

38. Gary S. Grieg, *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used By Jesus And The Early Church Meant For the Church Today* (Ventura, CA: Regal Books, 1993), 179.

39. R.H. Fuller, *The Mission and Achievement of Jesus* (Chicago, IL: Alec Allenson, 1954), 40.

40. Ruthven, *What's Wrong With Protestant Theology: Traditional Theology vs. Biblical Emphasis*, 42.

considered by the church to be heretic, possible resulting in torture or death. So the emphasis of power by the Reformers becomes that of doctrine and authority. The Reformers have to disempower the authority given to the pope and place it on the authority of scripture, *sola Scriptura*. They also have to focus on how a person obtains salvation. The Catholic Church is selling indulgences and offering salvation through a works-based approach. Therefore, Luther states his case by *sola Sciptura* - scripture only, *sola Gratia*- by grace alone, *sola fide*- by faith alone, and *sola Christi*- by Christ alone.[41] By doing so, the Reformers impulsively reacted by a "theological knee jerk." They limit any new miracles to the church and deem any personal revelation is unacceptable. Authority is limited to the scriptures and that alone.

Ruthven focuses on a central point of the Reformation that limits the priesthood of the believers, clinging to the "spiritual superstar" and the unattainable status that it presents.[42] This is an excellent observation of the Reformation that leads to the development of a cessationist stand; right doctrine is paramount to being a Christ follower.

Ruthven establishes a lens on through which believers are to look at scripture. This is excellently illustrated by his "Traditionalist Filter" dialog, where Jon makes the point that when one reads the scripture under the traditional method there is an automatic filter that tells one; "God cannot speak directly to me today".[43] There is a theological conditioning, which convinces us to believe that we cannot do the things that were done

---

41. Ruthven, *What's Wrong With Protestant Theology*, 7.

42. Ibid., 15.

43. Ibid., 35.

in the Bible. This is a key point to his book. "We can do the things that are mentioned in the Bible today."

In the chapter, the illustration of the power of God, Ruthveen walks us through the Pentateuch, Israel's history, prophecy, and wisdom. This is necessary for him to establish his point that is grounded in by his overview of the Old Testament. An excellent highlight is on the question laid out by the author is "Did God Really Say? The Issue Facing Adam." [44] The author states that the central issue facing Adam involves the first words from of the serpent's mouth), to whom do we listen?[45] Do we listen to God or the snake? The author makes an exceptional point in addressing our quest for knowledge and acceptance by our degree's, Jon gets the point exactly right. God spoke and continues to speak to men throughout history.

Ruthven states that, "the New Covenant is the goal of the Bible and that taking the form of the bestowal of the Spirit upon man."[46] This author appreciates Jon's courage in looking to scripture for the central emphasis of the New Testament. Paul states this in 1 Thes 1:5 (ESV) "... our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake." Paul makes it clear that the new covenant comes in power and the Holy Spirit. What a contrast between Reformation theology and that of Paul!

Ruthven concludes his book with an examination of the modern theological system and how we equip leaders in our culture today. He gives us alternate models of

---

44. Rutheven, *What's Wrong With Protestant Theology*, 113.

45. Ibid., 113.

46. Ibid., 125, 130.

ministry training.[47] This author agrees with Jon's statement, we need to rethink how we equip people for ministry.[48] Jon's approach brings us back to a biblical model that is relevant and addresses the "elephant in the room." Which implies that our seminaries are failing to produce successful ministers today. This is a bold pronouncement by the author as he says, "...traditional theological education is founded on an explicit, poisonous doctrine that comes directly from the snake: the choice of the wrong tree" ... "human knowledge" (pg.274). In other words, traditional theological education focuses on the acquiring of knowledge from a textbook, versus the relational experience of knowing God on a personal basis and obeys what He says.

Integration

The concentration of the author's dissertation is observing an YWAM Discipleship Training School and discerning the effects of the students' encounter with the Holy Spirit. Most of the DTS will have students from a wide variety of theological backgrounds; many come from staunch dispensational upbringings. The participants have twelve hours of class in a one-week session. In one-week, they are taught a theological background of the Holy Spirit. They are also trained in how to hear God's voice, how to give a word of knowledge, and how to pray for healing. The goal is to bring the students into a personal understanding of the person of the Holy Spirit.

It is the author's intent in the Doctor of Ministry project is to equip students for practical ministry in the operation of the charismata gifts. with emphasis in the prophetic and healing gifts. The author's years of experience in implementing the charismata into

47. Ibid., 251.

48. Rutheven, *What's Wrong With Protestant Theology*, 252.

the local church as well as para-church organizations makes this study beneficial to YWAM in helping them to determine what has lasting impact in their DTS experience.

CHAPTER FOUR

METHODOLOGY

This chapter deals with the research design of the project. Research design is the plan to conduct research. It involves the intersection of philosophy, strategies of inquiry, and specific methods.[1] In deriving how the research methodology is approached, this section looks at the problem and the solution statements. After this, a proposed hypothesis is given. Third, the statement of purpose is defined, and fourth, the philosophical worldview of the researcher is explained, so that the reader can grasp the design of the course. Fifth, the research design is laid out. The final segment looks at how the data is analyzed and validated to substantiate the purpose of this research project.

In YWAM, the students are there for short-term missions experience. The program begins with a Discipleship Training School (DTS). The school is divided into two phases: a lecture and an outreach phase. Both phases are usually three months long. In the lecture phase, the student is introduced to YWAM's core values and various speakers from around the world offer practical teaching.

1. John W. Creswell. *Research Design: Qualitative, and Mixed Methods Approaches 3rd ed.* (Thousand Oaks, CA: Sage Publications, 2009), 5.

Hearing God is the third core value in YWAM's values.[2] Hearing God's voice is essential to YWAM's founder, Loren Cunningham.[3]

The Holy Spirit week in the DTS's lecture phase is the context in which this project was done. The students attending a DTS come from various theological backgrounds. Some students are newly committed to following Jesus, some have grown up in church, and some have experiences with the Holy Spirit. Others they have no experience with the Holy Spirit, thinking, that God quit doing miracles and giving out gifts when the last apostle died. The worldview for most of these incoming students is postmodernism. They long for an incarnate experience of Christianity, not a consumerist church with "pat answers' to life's serious questions.[4] They long to experience God not a denominational indoctrination into how to do church or the alluring promise of becoming a pastor.

---

2. *YWAM Foundational Values,* http://www.ywam.org/About-YWAM/Who-we-are/The-Foundational-Values-of-Youth-With-A-Mission (accessed February 4, 2013). The Foundational Values of Youth With A Mission: "The combination of these beliefs and values make up the unique family characteristics of YWAM- our "DNA." They are values we hold in high regard which determine who we are, how we live and how we make decisions: 1. Know God 2. Make God known 3. Hear God's voice 4. Practice worship and intercessory prayer 5. Be visionary 6. Champion young people 7. Be broad structured and decentralized 8. Be international and interdenominational 9. Have a Biblical worldview 10. Function in teams 11. Exhibit servant leadership 12. Do first then teach 13. Be relationship oriented 14. Value the individual 15. Value families."

3. Loren Cunningham, *Is That Really You, God?* (Seattle, WA: YWAM Publishing, 2001). Loren expresses his passion for hearing God's voice; this is a required read in most of the DTSs around the world.

4. James K.A. Smith, *Who's Afraid of Postmodernism?* (Grand Rapid, MI: Baker Academic, 2006), 29-36. Smith makes the point that in Modernity it is about answers and in Postmodernity it is about an incarnate experience of Christ. He argues that language is an obstacle to the world that gets in the way of experiencing the world. The postmodern wants experience to interpret their reality.

The research project employed a two-part, sequential mixed method study.[5] The first part tests that the charismata affect upon the students' level belief, did the charismata strengthen their belief in Christ? Quantitative research derived from the students' questionnaires was used to evaluate the students' experiences with the charismata.

For phase two, the author met with a select group of those who completed the course and interviewed them. He also administered an exit survey to ascertain what effect the DTS had on their spirituality. This phase is primarily qualitative in design. Questionnaires and interviews were given to the students when they returned from their outreach. The breakdown of this two-part study consists of quantitative data to obtain statistical results from a sample of the context. This is followed with qualitative measurements of the perceived effectiveness of the DTS Holy Spirit week.

A worldview is "a basic set of beliefs that guide an action."[6] It is a general orientation about how one views the world.[7] The worldview the analyst holds often influences research. In this case, the research methodology is one of a pragmatic worldview or as Creswell says, "[It] arises out of actions, situations, and consequences rather than antecedent conditions...there is a concern with applications—what works—and solutions to the problems."[8]

---

5. Creswell, *Research Design*, 66.
6. E.G. Guba, *The Paradigm Dialog* (Newbury Park, CA: Sage, 1990), 17-30.
7. Creswell, *Research Design*, 6.
8. Creswell, *Research Design*, 10.

The author's belief that spiritual practices have an effect upon the participants that can be studied by observation and gathered from empirical data determined the research design of this project. The perceptions of religious practitioners, whether or not they align well with scientific measurements of phenomena, matter to individual and group beliefs and behaviors, and sometimes these effects are quite enduring.[9] Asking open-ended questions and observing real world results allows for the study of the participants and observations about the DTS.

Creswell says about mixed-method research that, "pragmatism opens the door to multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis."[10]

Hypothesis

The hypothesis of this researcher is that in a postmodern culture the apologetic has changed. The modernist wants an intellectualized answer for reasons of faith; the postmodernist wants an incarnation of Christ.[11] In a postmodern culture, the apologetic is the charismata. Jesus demonstrated this in John 4 with the woman at the well. The researcher demonstrates this in the context of a YWAM DTS using a two-fold strategy. First, it is the belief of the

---

9. W.I. Thomas and D.S. Thomas, *The Child in America: Behavior Problems and Programs* (New York: Knopf, 1928), 571-572.

10. Creswell, *Research Design*, 3.

11. James K.A. Smith, *Who's Afraid of Postmodernism?* (Grand Rapid, MI: Baker Academic, 2006), 29. Smith makes the point that Modernism wants answers and consumerism whereas Postmodernism wants an incarnation and genuine community.

researcher that the students desire to know Jesus experientially. Second, in the Holy Spirit week phase of DTS, exercises on hearing God's voice and a practical application of hearing God affect the student's faith. The result is that their ability to operate in the charismata increases. This is open-ended study and follows a grounded theory approach.

Research Design

The data was collected from DTSs in Lakeside, Montana and Los Angeles, California. The investigator operated as the main vehicle of data collection, therefore his beliefs, worldview, assumptions, and values are important in discovering the validity for this study.[12] The author is convinced that his beliefs, values, and theological are assets in this research.

The researcher believes that as the church developed in the first three centuries, the charismata existed in the church, but the church put the focus on other things—such as organizing the theological structure of how church functions and who dictates this structure.[13] The model of discipleship as Jesus demonstrated in Matthew 10 became a non-emphasized value. The new value of the church became conformity to a religious

12. Creswell, *Research Design*, 196. Creswell makes the point that the investigator's contribution can be useful and positive rather than detrimental to the research.

13. Richard P. McBrien, *Lives of the Popes* (San Francisco, CA: Harper San Francisco, 1997), 66. By 401, Pope Innocent I had institutionalized the sacraments so that only bishops could anoint the sick with oil (Extreme Unction). The authority of the believer had become institutionalized into the Papacy and its hierarchy. The emphasis was on Papal authority and church structure versus empowerment of the believer to do the things that Jesus did (John 14:12).

institution and its doctrines. This became the central theme of the religious leaders in the church after approximately A.D. 200 .[14]

Throughout history, the Lord always leaves a remnant of people who operate in the charismata. It is the belief of this researcher that the best way to demonstrate Jesus and His kingdom to people is by operating in the method that Christ told us. He instructs us in Luke 10:9, "Heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'" In a postmodern climate where truth is relative, all roads lead to God, and shunning of authority is the mores of this current generation, the apologetic has changed; the old is not good enough, the church in America is on the decline, and the exodus is catastrophic.[15] Jesus faced the same culture, people worshiped many gods. He demonstrated Himself by the prophetic (John 4), healings, deliverance of demons, signs, and wonders to convince people that He was the Messiah.

Measurements

The researcher chose a mixed method of analysis, which allowed the participants the latitude to express what effect the DTS had upon them. They were given a twenty-five question entry evaluation; a thirteen question exit evaluation was given after their

---

14. McBrien, *Lives of the Popes*, 68. Boniface makes the statement in Latin: *Roma locuta est; causa finite est* ("Rome has spoken; the case is closed"). Boniface was a vigorous advocate of papal authority. He set the stage for an emphasis on an empowered church hierarchy instead of an empowered church laity. In other words, the church officers are the only ones who can administer the sacraments; praying for the sick with the anointing of oil is a sacrament by this time.

15. David Briggs, "Is Religion in America in Decline?," http://www.huffingtonpost.com/david-briggs/is-religion-in-america-in_b_843801.html (accessed May 6, 2013). "The single most significant trend in American religion from 1900 to the present has been the steady and spectacular decline in the percentage of religiously unaffiliated people in the American population," J. Gordon Melton, founding director of the Institute for the Study of American Religion in Santa Barbara, Calif., wrote in a recent ARDA paper on "American Religion's Mega-Trends." "In 1900, the religiously affiliated included some 65 percent of the population. That figure has now dropped to around 15 percent of Americans who would claim religious affiliation today."

DTS was completed. The exit interview took place an average of three to six months after the student returned from their outreach. The interview with a focus group of students occurred immediately after they returned from their mission trip. Those who participated in the interview process did so voluntarily. The researcher wanted to see if they had experienced any miracles and if their encounter with the charismata had increased their faith.

The approach for looking at the data is to first review what the participants have written. For some, their answers are thoughtful and detailed; for others it was superficial. Following the exit interview, the results are evaluated to discern the impact of the DTS and the charismata.

The second step was to see what responses supported the hypothesis of the researcher. The data produced subjective thoughts from the students regarding their opinions about the DTS and the participants' experience with the Holy Spirit. The information on the entry-level questions assessed the exposure that the student had in the charismata. Some of the questions asked were: Do you believe that spiritual gifts occur today? Do you see them operating in your life? The exit questions assessed whether the DTS had an impact on their daily lives. Questions included in the exit interview were: Do you feel that spiritual gifts are occurring more in your life since attending DTS? Did you see anyone healed while attending YWAM? Are you more prone to pray for the sick than you were prior to entering YWAM?

The last step was to look at the data as a whole to determine if there was an overall theme woven throughout the data. To assist in evaluating and categorizing the

data, codes were developed. Codes are labels that were assigned to the descriptive or the inferential information compiled during the study.[16] Creswell suggests that topics are labeled and given overall themes.[17] The codes developed related to the major themes of relative experience (RE), impact upon personal implementation (IPM), greater awareness (GA), and Testimony (T). Codes from repeated themes from the pre-questionnaire, post-questionnaire and focus groups were used, thus helping the researcher evaluate the information.

The "relative experience" theme gauged entry-level questions. Before attending the class, roughly eighty students participated in the study. Questions included: "How long have you been a follower of Jesus?" "What experience have you had with the Holy Spirit?" "Have you ever witnessed a miracle?" "Do you believe that spiritual gifts (as listed in 1 Cor. 12) can occur today?" The responses were indicators of what experience the students had prior to DTS.

The "impact upon personal implementation" section had questions that determined if the student put into practice the gifts of the Spirit during their outreach. Contacting the students after the outreach transpired through an online questionnaire.[18] The researcher received the student's email address and Facebook contact information in order to acquire the data; twenty-five of the eighty students involved chose to participate in the exit questionnaire.

---

16. Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis, 2nd ed.* (Thousand Oaks, CA: Sage Publications, 1994), 56.

17. Creswell, *Research Design*, 186.

18. Survey Monkey was used on the exit interviews. Many of the students returned home after the outreach, so this was the most practical method to keep in contact with them. www.surveymonkey.com/s/723JYDL (accessed May 9, 2013).

The "greater awareness" theme studied the impact of the charismata on the participant's worldview and if they adopted the charismata into their Christian experience. The research showed that 68% of the students felt that their level of commitment to Christ increased after their DTS. Another 68% experienced an encounter with the supernatural. All respondents (100%) believe that miracles are for today Another 37.5% feel that they are more open to spiritual occurrences in their lives and 62.5% feel a definite "yes" to the gifts operating in their lives after attending the DTS. All of the post-outreach interviews indicate they prayed for the sick on their outreach. A healing was seen by 88%, while 12% say they did not see a healing. When asked if they are now more prone to pray for the sick, 64% said yes, 28% said they are willing, only 8% said they are still hesitant to pray for the sick.

Students responded to the entry questions by saying, "I do believe that they [miracles] can happen today, but when it comes down to it, I do not expect them to happen." "I guess [miracles] can happen...not sure." "I believe it in my mind but struggle to transfer it to my heart." "Yes, I think I believe [in miracles], but it is hard to believe I have those gifts." Many said they believed primarily because the Bible said so, but they had not experienced it.

The researcher evaluated each of these themes and their implications from the pre- questionnaire, post-questionnaire, and focus groups. The researcher documented the data and described it with his comments in narrative form along with observations.

Methodology

There are three types of research design as described in Creswell's book: qualitative, quantitative, and mixed methods.[19] Quantitative research examines measurable variables that can be numbered using statistical procedures.[20] Quantitative research is the tool to test objective theories by examining the relationship between the variables. This was the dominant research a hundred years ago.[21] Today, qualitative and mixed methods have become more acceptable. [22] Qualitative research allows the investigator to evaluate social or human problems.[23] The question in designing this project was; is there a good flow between the tools of research employed and the project itself. The result of the exit interviews clearly showed that the DTS favorably impacted student.

In designing the research methodology, it was decided by the writer that a sequential mixed method should be used. This was accomplished by collecting quantitative data in the first phase and qualitative data in the second phase, thus reinforcing the data from the first phase.

---

19. Creswell, *Research Design*, 3.

20. Creswell, *Research Design*, 4.

21. Ibid., 3.

22. Ibid., 3.

23. Ibid., 4.

Phase One: Qualitative Design

The first phase of design is to test the hypothesis that the charismata have a positive impact on the spiritual life of YWAM DTS students. This first phase builds a logical chain of evidence that the charismata are influencing the reinforcement of one's belief in Christ. [24] The results will be analyzed through a survey design. The design provides a description of attitudes and stages of spiritual attainment in the charismata. The students take the questionnaire before the Holy Spirit class, giving a baseline to where their comfort level is with spiritual gifts/charismata. It also indicates if they have any prior experience. The questionnaire is twenty questions. The results give the researcher an overview of where the students' are in their experience of the charismata by assessing their knowledge or experience with the Holy Spirit prior to DTS.

Phase Two: Qualitative Approaches

Upon completion and analysis of the phase one survey, the students attend the week-long class on the Holy Spirit during their DTS. This is followed by a three-month outreach to a foreign country.[25] The students are allowed several months to assimilate back into their cultures after their DTS outreach before being surveyed again. This survey is done with Likert Scale questions (on a scale of 1 to 5) that evaluate their experience with the charismata and whether or not it had lasting affects upon them.

---

24. Miles and Huberman, *Qualitative Data Analysis*, 156.

25. A YWAM outreach is usually determined by the base's connections. YWAM Montana goes to Thailand, India, Taiwan, or Africa. YWAM Los Angeles goes to Thailand, Philippines, and Africa. Montana's base is comprised of Canadians and Americans, whereas LA's base is mostly Europeans.

A random group of DTS students was selected to see what results the class had upon them. There were six open-ended questions to help generate dialog regarding their discipleship experience. Their answers were recorded and analyzed based upon their opinions and experiences. The questionnaires and interviews were evaluated independently. The pre- and post-class interviews were evaluated to see what impact the DTS had upon the students. The interviewer looked for positive participant experiences from the class. The pre- and post-class surveys were examined to see if there were any changes; finally, the post interviews were examined to see if there was a common thread among them. In order to bring validity to the study the three sources, pre-class questionnaires that have open-ended questions, the post-class questionnaires, and the interviews, were triangulated.

The structure of this project was dependent upon the author's invitations to speak during the Holy Spirit week of DTS. The author is given one week to teach and equip the students on the doctrine of the Holy Spirit, the practice of hearing God, and using prophetic words for healing and leading people to Christ. The class consists of twelve hours of teaching with a practicum [is the practicum part of the 12 hours? Or is is separate?]. Depending upon the YWAM location, the class time fluctuates. If the base has a propensity towards the functional gifts of the Holy Spirit, they usually want more prophetic ministry. If they do not have a paradigm, they request more teaching. In either case the goal is the same, to teach the students to hear God, thus fulfilling YWAM's value number three, "Hear God."

Upon entering class, the students were given an entry questionnaire designed to evaluate the students' understanding and experience of the Holy Spirit. After they return

from their outreach and have time to acclimate back into their regular lives, a second survey was given to assess the DTS's impact on them and if they are more prone to accept and seek after the prophetic and the miraculous in their lives.

The YWAM leaders at each base are allowed to invite whomever they wish to speak during the lecture phase of the DTS. They can chose speakers from around the world to introduce the Holy Spirit to their students. The YWAM Lakeside base has given the author this honor for the last five years. He speaks at almost all the fall, winter, and spring DTSs, along with their shorter summer programs, on the topic of the Holy Spirit. Additionally, for the last three years, the author has spoken at the Los Angeles base. Both bases have the author speak in a number of different venues besides the DTS classroom.

CHAPTER FIVE

FIELD EXPERINCE

The first class of DTS is on a Monday morning. The class size can vary from fifteen to fifty students. Depending on what week they are at in the lecture phase, the students can be fresh and cognitive, or they can be somewhat fatigued by just returning from their mini-outreach. Lately, they have been asking the author to come speak in the week immediately before they leave for on their outreach phase. This actually makes my job easier since they have had some exposure to the Holy Spirit.[1]

Day One

On the first day, the students are given the Holy Spirit workbook and asked to complete the incoming questionnaire. The students are told that this information will be used in the author's project and that if they participate, they will be given an exit questionnaire to ascertain the effectiveness of the project. The preliminary questionnaire takes about twenty to thirty minutes to complete.

Since the context of the class is a one-week seminar, the introduction into the Holy Spirit is quick and experiential from the first day. Paulo Coelho, in his movie.

1. At last year's spring DTS (2012) in Lakeside, a girl from the Dominican Republic had an amazing experience on her mini-DTS outreach to Portland, Oregon. The girl, who comes from a dispensational back with no paradigm for hearing God's voice, approached an Arab man who spoke to her in Aramaic. She does not speak Aramaic but understood him. She spoke back to him in Aramaic and led him to Christ. This experience upset her in a positive way. When she approached the author, she was trying to obtain a theological frame for her experience. This made it easy to talk to her about Jesus' experience in John 4.

Veronika Decides to Die, says "People never learn anything by being told, they have to find out for themselves."[2] The poet John Keats says, "Nothing ever becomes real 'til it is experienced." The Bible says in Psa. 34:8, "Taste and see that the Lord is good." In other words, our senses (sight, smell, taste, touch, and hearing) can validate the character or nature of God and His existence.

For many of the students, their experience of God is like the woman at the well in John 4. Their experience of God is strictly through the Bible and teachings given by their pastor. Depending on their theological backgrounds, some of the students have no frame of reference for a God who speaks and can speak to them. Jesus' approach, which leads the woman to acknowledge Jesus as Messiah, is the prophetic revelation of her marital status. This same approach that Jesus used in John 4 is used on day one of the class. A prophetic word is given to each of the students by the author or one of the DTS staff. The purpose of this is two-fold--to encourage the YWAM value of hearing God and to build faith that the participants can hear God for themselves.

This method has been shown to have effective results over the years. 1 Cor 14: 25 says that when we prophesy, "the secrets of his our hearts are disclosed; and so he we will fall on his our face and worship God, declaring that God is certainly among you us." The author has used this approach for over thirty years to bring people to Christ. In the class, the results have led skeptics to acknowledge the reality of Christ. One of the students from New Jersey told the author that she did not believe in prophecy until after she had seen it in operation; the word given to her was something that only God Himself

2. *Veronika Decides to Die,* directed by Emily Young (Future Films, 2009). Featuring Sarah Michelle Gellar Jonathan Tucker, Melissa Leo, David Thewlis and Erika Christensen, the movie was adapted from the novel of the same name by Paulo Coelho.

knew about her. The prophetic ministry can take several hours to prophesy to everyone in the class. Teaching occurs at the same time to validate scripture.

At the end of the first day, the students discuss what they experienced in a debriefing. The encouragement of 1 Cor. 14: 31 is shared that they can all prophesy and then homework is assigned for each to journal that night and ask the Lord the question, "What do you think of me, Lord?"

Day Two

The second day of class consists of two sessions, one morning session from 10 o'clock until noon and one evening session seven to ten o'clock. The class begins by asking the students to discuss what the Lord said to them during their homework assignment. In most cases, the students say they heard the Lord tell them that He loves them, He has called them, or to be still and to know Him.

After this, the instructor introduces the class to what prophetic ministry is and how it is to operate. According to 1 Cor 14:3, a prophetic word needs to strengthen, encourage, and comfort the one who is the recipient of the word. This can be as simple as "The Lord loves you!" to a more revelatory word given to a person. How one hears God is not a set science; it is relational. The author gives a broad scope to the class on how God speaks to His people.

In the prophetic, any word that is outside or contradictory to scripture is not from God. Scripture is a safe way to give a prophetic word; 2 Tim 3:16 says, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness." God can speak audibly to a person. As a young boy, Samuel experienced

God speaking audibly but Samuel thought it was Eli his mentor (1 Samuel 3). God can use animals, as noted with Balaam and his donkey (Numbers 22). God can use angels to deliver a message to His people (Heb 1:14). God can use signs such as the writing on the wall to the Babylonian king (Dan 5:5).

The still, small quiet voice is how the Lord spoke to Elijah in 1 Kings 19:11. We can miss the still, small voice of God if we are always going after the emotional stirrings and the dramatic signs. We need to train our spirits to discern the voice of God. God wants to have a relationship with us and guide us in life. Part of that relationship involves our being able to listen to Him.[3] The still, small, quiet voice is what Lauren Cunningham refers to in his book, *Is That Really You God?*[4] It is essential reading for every YWAM DTS student, since it reinforces value number three, hearing God's voice.

The issue for most people is the tension of: "Is this myself just thinking something? Is this really God speaking to me?" The students are taught the various ways God speaks to us. Then the class does a brief exercise to encourage them to step out in hearing God's voice.

Popcorn prophecy is the first group exercise. Popcorn prophecy is done by having a student stand up in class and the class is given fifteen seconds to give the standing student a word (a prophetic word according to 1 Cor 14:3). The reason for the time limit is people have the tendency to overanalyze the situation. When this happens, doubt can occur or the person will add more to the prophecy than what the Lord gave them. Popcorn prophecy encourages spontaneity and allows people the freedom to develop their

3. Jack W. Hayford, *Spirit Filled Life Bible For Students* (Nashville: Atlanta: London: Vancouver: Thomas Nelson, 1995), 1 Ki 19:11.

4. Loren Cunningham, *Is That Really You God*, 2nd ed. (Seattle, WA, YWAM Publishing: 2001).

relational ability to hear God. Confidence or reassurance is a great faith builder. When several people get the same word for the person standing, it encourages the individual that they heard God.

In Luke 24:49, a teaching is given to wait for the *promise*. Luke records Jesus as saying, "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high." Those students with a cessationist background have been taught that the charismata ended with the last apostles. Luke's definition of the promise indicates that the works of the Holy Spirit continue today. Acts begins where Luke's gospel ended (Acts 1:4) with Jesus encouraging believers to wait for the promise of the Father. In Acts 2 the day of Pentecost arrives, and the Holy Spirit touches everyone. People hear the sound of a mighty wind, tongues of fire are upon their heads, they appear drunk to the bystanders, and they are all speaking in tongues. In Acts 2:39; Peter says that the promise is given to "as many as the Lord our God will call to Himself." A cessationist says that the "perfect" having come (1 Cor 13:10) refers to the canonization of scripture, and therefore there is no need for spiritual gifts. Luke's language of the promise makes it clear that the promise of the gifts of the Spirit is given to as many as the Lord calls to Himself.

On Tuesday evening, a short teaching follows an elongated time of worship on 1 Tim 4:14, and impartation is given to the students. Then the staff and the author spend time seeking and praying for an impartation of the gifts to each of the students as listed in 1 Corinthians 12: 7-11. This night often ends with students lying prostrate before the

Lord, with some receiving a mighty empowerment of the Holy Spirit, including the manifestation that can occur when the Spirit is present. [5]

Day Three and Four

On the third and fourth days, the intensity of spiritual exercises increases. The students are asked to go to someone on the base and give a prophetic word. The students write prophetic words for people in the class and give them to one another. Treasure Hunting is introduced and the class goes out into the community to implement prophetic evangelism.[6] Treasure Hunting produces some incredible results.

The first time the author did a Treasure Hunt with a class, the group went into into town to seek their treasure. One particular group consisted of three young girls. Their clues included: a man wearing a New York Yankees hat, a Montana Grizzlies t-shirt, a first name of Bob, and a last name of Smith. Another clue was that Bob had a bad rotator cuff.

The next day the author saw these same girls in the base's cafeteria. Because they were crying, the author thought that he had caused great trauma by asking them to do this exercise. Instead, as he approached them, they said, "That is the most amazing thing that we have ever experienced in our walk with Jesus, besides being born again." When asked

---

5. http://ag.org/top/Beliefs/topics/sptlissues_manifestations.cfm accessed 5/06/2013. The Assembly of God denomination acknowledges being Slain in the Spirit and Dancing in the Spirit as two manifestations of the Holy Spirit. The first Great Awakening had trances, fainting's (slain in the Spirit), and screams (Johnathan Edwards, *Religious Affections*). The Cain Ridge Revival of 1849 had things like "Treeing the Devil." Teresa of Avila would levitate off the ground (*Interior Castle St Teresa Of Avila* translated by Mirabai Starr). The early Quakers would shake in the presence of God. It is quite common to see people slain, shaking, and dancing on a Tuesday service as well as some completely still before Him.

6. Kevin Dedmon, *The Ultimate Treasure Hunt* (Shippensburg, PA, Destiny Image Publisher's, 2007).

what they have experienced they said, "We were driving through Lakeside and saw the guy with a New York Yankees hat. We pulled the car over and approached him with our clues sheet. We told him we were on a treasure hunt and that we were looking for a guy with a NY Yankees hat. We could not see it at first, but under his coat, he was wearing a Montana Grizzlies shirt. He asked us who we were, and we told him that we were with YWAM, and were on a treasure hunt, and we think that he is the treasure! We showed him our clues; a man with a hat like the one he was wearing and shirt like the one he was wearing. We asked him his name and he said his name was 'Bob Smith.' We 'freaked out,' and asked him if he had a bad rotator cuff. He said 'yes and that he was scheduled for surgery next Tuesday.' We prayed for his shoulder and asked him to do something that he was not capable of doing before the prayer. He started swinging his arm around saying 'No way, no way, I can move my arm and it does not hurt, who are you guys?'" Needless to say, Treasure Hunt has been an effective tool.

On the third and fourth days, hearing God for healing is implemented. Randy Clark's *Ministry Team Training Manual* is the textbook.[7] This has been highly successful for the students with many seeing healing on their outreach. [8] The author has seen students go into India and pray for a paralyzed man who was healed. Students have gone to Africa and prayed for blind eyes to be opened.

---

7. Randy Clark, *Ministry Team Training Manual* (Apostolic Network of Global Awakening, Mechanicsburg, PA, 2004).

8. http://www.youtube.com/watch?v=ufamfjvvoVMv (accessed May 6, 2013). This is a video of two of the author's students in Lonavala, India who implemented the teachings in Clarks' *Training Manual*. They talk about praying for a man who was paralyzed and could not speak; he was able to walk and speak at the end of their prayer.

Day Five

The fifth day of class ends with an encouraging teaching and a time of releasing the students into their gifting. This is often done with an "anointing tunnel." The leader lines everyone parallel to each other and each person in the class is anointed with oil as they walk through the tunnel. At other times, the "chair of blessing" is used; each student sits in a chair, and the class prays prophetically over them for five to ten minutes per student.

The Findings

The data for relative knowledge is taken from questions five through eight, ten, eleven, fifteen, and eighteen on the entry questionnaire. On the post-outreach questionnaire, questions three, four, eight, and eleven were used.

The entry test deals with questions such as: Have the students witnessed a miracle? Do they believe they can do the things that Jesus did (John 14:12)? Are spiritual gifts for today? Have they ever prayed for a sick person before? Have they seen someone healed? What has been their experience with the Holy Spirit? Have they ever heard the voice of God?

On question five, "Have you ever witnessed a miracle?" Twenty-five reply, "no" and seventy-three said, "yes" for that entry questions. Three of the "yes" responses noted that upon arriving at their DTS, it was their first time experiencing a miracle. Some of the students define miracles as legs growing out, finances being provided, and cancers healed.

The students were asked if they believe that they can do the things Jesus did (question six). This question produced some interesting answers, with fifty-four saying "yes" that they believe they can do the things that Jesus did, but there is a category that arises on this that is classified as a "qualified yes." "I know I can, because the Bible says so. But I still have a hard time believing that I can" is a typical response for the qualified "yes" answers (twenty-four students). The student says they believe because the Bible says so, but as one student said, "It is hard to imagine doing everything Jesus did; I don't have enough faith." One student said, "I don't know; I need more faith or I need to grow more in God." Another student said, "I have a hard time believing my prayer can heal someone, or that I can walk on water." In this category, there is an attitude of "I am not sure," with a reference to "the Bible says so." As one person puts it, "I believe it with my mind but it is hard to believe with my heart." The researcher noticed that this question produced an attitude of ambiguity, but there is still an attitude of openness to have God uses them.

One of the students, Calvin [redacted], responded to question six, "Yeah, but it's hard to believe sometimes. It seems like the culture in America is not down for it." Calvin ended up going to Uganda on his outreach and praying for a blind man to receive his sight. Destiny Gough, the researcher's nineteen-year-old daughter, was on the same trip and when they prayed the man completely recovered his vision. When interviewed about this healing, Destiny noted, "I am expecting the man to be running all over the place exclaiming the praises of God, but he is real matter-of-fact. He just sat there and said in a calm voice, 'Yes, I can see that post and huts over there.'"

Question seven on the entry test asks, "Do you believe that spiritual gifts as listed in 1 Cor 12 can happen today?" This question posted a unanimous "yes" With two qualifiers: "The Bible said it" and "I have experienced them." Annabelle [redacted] said, "Yes, but we just don't see them often." Shelly [redacted] said, "Yes, they are written in the Bible, which is still true today." Shelly's reference to the Bible is a common example of the students' reason for believing that the gifts are still valid today. The attitude appears to be, "The Bible said it, and so I believe it." Gabriel [redacted] said that he believes it because he saw it demonstrated in class. Some, like Alisha [redacted] answered that they believe because they have seen and used the gifts of the Spirit.

Question eight asks about practical application, "Do you see these gifts operating in your life?" Question seven addressed the beliefs of the student, but question eight asks about the practical outworking of that belief. Of the students, fifty-two said that they are operating in a spiritual gift, fourteen replied that they are not operating in a gift. Grant [redacted] stated, "I don't see any of these gifts in my life right now," which was a typical qualifier to some of the "no" responses. Some felt that the gifts were starting to occur (fifteen respondents). Crystal [redacted] said, "Kind of. I know I am gifted, but I just can't call by name which specific gifts God has given me." Megan [redacted] commented, "I've been told I have the gift of knowledge and service." There were no negative responses to this question.. A negative response would have been "No. I don't. and I don't want to." The respondents who answered "no" still had an openness. For example, Hanna [redacted] said, "I'm not sure which gift I have. This week I want to find out what my gifts are."

Question ten asked, "Have you ever prayed for a sick person?" Of the respondents, seventy- five say they have prayed for a sick person, while only two said they never have. Four of the students qualified their answer, stating that they have prayed with varied results. Two of the four said they have prayed with no results and the other two said they have prayed with positive results. Tana [redacted] said, "Yes, some were healed, and some weren't." Megan [redacted] replied, "Yes. I didn't see healing, though."

"Have you ever seen someone healed?" is question number eleven. Twelve in the group said "no" and seventy-one said "yes."[9] Jonathan [redacted] commented, "Yes, at this Fall DTS of 2012." Tara [redacted] stated the same as Jonathan, "Yes, yesterday." Gabriel [redacted] said, "Yes, right this morning." Crystal [redacted] said, "Not until Grant [a fellow DTS Student] said his wrist is feeling better after we have prayed for him."

Question fifteen asked, "What are your experiences with the Holy Spirit?" This question is a repeat of question number three, but with the expectation that the students elaborate upon their experiences. The researcher documented the encounters the students have experienced by themselves. The responses range from actually seeing a healing to various manifestations of the Holy Spirit such as falling, twitching, chills, strong sense of peace, laughing, feeling God's presence, tongues, prophesying, seeing angels, dreams, visions, cloud, a warm tingly feeling, gold dust, feathers, Holy Spirit dance parties, and getting "hammered" in the Holy Spirit. Only two of the respondents have not experienced a manifestation of the Spirit.

---

9. On some of the questions, the participants would leave the question blank. For this particular question, the entire class responded.

"Have you ever heard God's voice? If so, how does that look to you?" is question eighteen. Only two in the class said that they are not sure if they had heard His voice. Fifty of the respondents answered that they heard God through a still, small, quiet voice. Some described this as a thought, whisper, or a word that pops up in their head. Ten say they hear God through scriptures. Nineteen reply that God speaks to them in pictures or visions. Kamilla [redacted] answered, "In pictures or a weird talking voice in my head, sometimes both together with goose bumps." Rachelle [redacted] says, "Yes! Most often in a small, quiet voice, which I love. Other times through music, the Word, movies, and people." Ten of the respondents answered that God speaks to them through other people; three said through nature; one said audibly, and two reply that God speaks to them in worship.

These entry-level questions gave the researcher a starting point to determine the relative experience (RE) of the group prior to coming to YWAM. As noted, many of the respondents experienced their first miracle or healing while in DTS. Most were open to the Holy Spirit, even if they had not experienced anything with Him prior to coming into YWAM.

Personal Implementation

Impact upon personal implementation (IPM) looked at the effects of the training to see what benefit the training and DTS had upon the students. When asked if they had ever experienced a miracle before attending YWAM, fifty percent said "yes" and fifty percent said "no."

The responses to question two of the post-outreach interview indicated that sixty-eight experienced a radical encounter where still occurring regularly. A onetime encounter with the supernatural was reported by twenty-four percent. In question two, ninety-two percent said they had an encounter that has a continuing after leaving YWAM (see Table 1 for the complete results).

Table 1

Q2. Did you encounter a supernatural experience while attending YWAM?

Question 2	No encounters	Unsure if 1st encountere with God	A one time encounter	Radical encounter that is still continuing	Total	Average on a scale of 1 to 4
Participants	8%	0%	24%	68%		3.52%
response	2	0	6	17	25	

In reply to question eleven (Table 2), sixty-eight percent feel that their faith has increased greatly and thirty-two percent feel that it has grown gradually. None feel a negative wavering or decrease of faith. After coming home from their outreach, one hundred percent of the students feel that miracles are for today.

Table 2

Q11. Has your faith changed since attending YWAM?

Question 11	Decreased	Wavering	Growing gradually	My faith increased greatly	Total	Average on a scale of 1 to 4
Participants	0%	0%	32%	68%		3.68%
response	0	0	8	17	25	

In answer to question four, 62.5% [statistical information can be numerals] of the students feel that spiritual gifts are occurring more in their lives after attending DTS; 367.5% say that they are more open to them. The amazing thing about question four on the exit survey is that none of the group feel closed in their attitude about the charismata or unsure of the gifts in their lives; the charismata have a positive impact on all the participants (see table 3).

Table 3

Q4. Do you feel that spiritual gifts are occuring more in your life after attending YWAM?

Question 4	Definitely no	I am more closed to them	Unsure	I am more open to them	Definetly yes	Total	Average on a scale of 1 to 4
Participants	0%	0%	0%	37.50%	62.50%	24	4.63%
response	0	0	0	9	15	(1 skipped)	

Question five shows that one hundred percent of the participants prayed for a sick person while on a DTS. We can see through a comparison of the entry-level questions and the exit questionnaire responses that those who had no prior experience in the charismata were exposed to an encounter with praying for the sick (see Table 4). The answers to question eight reveal that sixty-four percent are more prone to pray for a sick person today than they were when they entered YWAM, while only eight percent say they were hesitant to pray after attending DTS.

Table 4

Q5. Did you pray for a sick person while attending YWAM?

Question 5	Prayed for the sick	Did not pray for the sick	Total	Average on a scale of 1 to 4
Participants	0%	0%	25	1.00%
response	25	0	(0 skipped)	

Question nine asks, "If you saw a miracle or healing, do you believe that it increased your faith in Jesus?" In answer, 91.67% said they believe that their faith increased (54.17%) or greatly increased (37.5%). Only 8.3% of those who commented are still wavering and there was no effect on their faith (see Table 5).

Table 5

Q9. If you saw a miracle or healng, do you believe that it increased your faith in Jesus?

Question 9	No effect at all on my faith	Still wavering	My faith increased	My faith increased greatly	Total	Average on a scale of 1 to 4
Participants	4.17%	4.17%	54.17%	37.50%	24	3.25%
response	1	1	13	9	(1 skipped)	

Question ten asks "If you witnessed a miracle on your DTS, had you ever experienced that before?" The response to this question was evenly divided, with fifty percent answering "yes" and fifty percent answering "no." Again, the implication is that half who had never experienced a miracle received the opportunity to pray for a miracle. Question three, which asked the student "As a result of attending your DTS, do you feel that miracles are for today?," illustrates this (see Table 6), with a resounding one hundred percent definitely "yes." Those who were wavering at the beginning of DTS had a shift in their belief system. It is apparent from the exit interview that the DTS sparked a positive

experience towards the charismata. This encouraged the group to pray for the sick, and when they do their commitment and faith increased (questions one and eleven). Many now have a desire to go into ministry; as evident from question twelve (seventy five percent say their desire has increased while twenty five percent said it had increased somewhat).

Table 6

Q3. As a result of attending YWAM DTS, do you feel that miracles are for today?

Question 3	Definitely no	I am open but not convienced	Unsure	Yes, but not through me	Definetly yes	Total	Average on a scale of 1 to 4
Participants	0%	0%	0%	0%	100%	25	5.00%
response	0	0	0	0	25	(0 skipped)	

Greater Awareness

All the students encountered a supernatural experience while attending YWAM, as noted in question two of the exit interview. When entering the DTS, the common response to why they believed in miracles was, "Because the Bible says so." As Kamilla [redacted] said when asked, "Do you see [spiritual gifts] operating in your life?" She responded, "No, but I want to." Annabell [redacted] said, "Yes, but we just don't see them often." Millie [redacted] said, "Yes, because the Bible says so." Upon the exit, there is clearly a greater awareness of the charismata operating in their lives, as one hundred percent believe that spiritual gifts are for today; question three and six indicate that eighty eight percent say they saw someone healed while attending YWAM. This

shows that the awareness level has increased at the end of the outreach because of what they experienced.

Focus Groups

The focus group consisted of students who had recently returned from their DTS. The focus groups did not involve the entire original group that was interviewed. The interviews were done by recording conversations with students after they had returned to the United States. The interviews were conducted to find out if they saw God perform miracles, if it affected their faith, and if they utilized the gift of healing or prophecy in their outreach as was taught in class.

The winter 2013 DTS from Lakeside, Montana went to Rio de Janerio and Curichiba, Brazil. The team returned from their outreach with testimonies of praying for the sick in Brazil. Several of the students interviewed by the researcher, Jason [redacted], a twenty-five-year-old DTS leader and Adam [redacted], a twenty-one-year-old student, prayed with a woman whose body was riddled with cancer. [10]

The doctors had given the woman less than six months to live. Both Adam and Jason said the woman told them that she felt warmth, or something like fire, go throughout her whole body when they prayed. Jason said the doctors wanted to use the woman as a case study about the effects of prayer on cancer. When asked if Adam had ever seen a miracle prior to going into YWAM. his response was "I had only seen minor stuff like headaches healed before." Adam exclaimed that he used to think. "Only the

10. Winter DTS participants. interview by author. Lakeside. Montana YWAM base. May 21-22. 2013. The team had just returned from outreach and were in their debriefing week. The researcher was speaking at the Spring 2013 DTS and was able to interview the returning students.

bigwigs could pray for the sick or hear God's voice." Adam said, "We also prayed for a woman's foot to get healed. Her foot was in pain; we prayed and she said, 'My foot does not hurt anymore!'" Adam commented that he now feels more prone to pray for the sick and that he hears God's voice more clearly. He said, "When we pray, He does it for us." Adam remarked that prior to DTS, hearing God's voice "was one of those unreachable things." [11]

Jason added to Adam's testimony by saying, "She not only got healed of cancer but she got healed of everything." He adds more details: they had been led to her house to pray for her, but nothing happened the first time. Later, the woman showed up at an evangelistic meeting that they were conducting and the entire team of YWAM DTS surrounded her in prayer. The team came back on Monday to check on her and it was at this time that she said the cancer was gone. According to Jason, this woman was not a believer at the time of her healing, but the healing led her and her entire family to Christ. When asked if they experienced other miracles, Jason sad, "We saw gold dust and stomach viruses were healed."

Katie [redacted] and Cassie [redacted] were on the DTS team in Brazil. Katie commented, "I have never seen a miracle that huge prior to praying for this woman." Cassie, a DTS staff member who went to India, said," we prayed for a man who dislocated his shoulder while playing volleyball. When we prayed, he immediately got up

11. Winter DTS participants, interview.

and started to play volleyball again!" She witnessed the man get up, start to walk and regain his speech.[12]

Chase [redacted] attended his DTS in 2010 at Lakeside, Montana; the researcher taught his class. Chase's father, Steve, is a mega church pastor in Salem, Oregon, at a Christian Missionary Alliance church.[13] Chase was brought up in the church, but had never seen a miracle, although he had heard of them prior to his arrival at YWAM. Chase prayed for a man in Gulu, Uganda, Africa, who had been blinded by a chemical spill that has gone into his eyes. [14] The man has been legally blind for four years.

In Chase's case, the man receives prayer several times over a period of a week. The YWAM team prays for him and at first, he regains a little of his sight. Chase says, "The man, at first could see things up close, but not at a distance." He comments that the man would look upward to be able to see. He keeps coming back for prayer throughout the week, and at the end of the week he says, "Hey I can see all the way to the end of the field!" [15]

---

12. http://www.youtube.com/watch?v=ufamfjvvoVM (accessed May 21, 2013. This was a class that the researcher had taught about hearing God's voice and hearing God's voice for healing.

13. Chase Fowler, interview by author, Lakeside, MT, July 3, 2013. Steve Fowler, Chase's father, was at the YWAM base for his son's wedding. Steve had just had Ravi Zacharias at his church and had asked him, "What apologetic do we need to reach this next generation?" Ravi's reply to Steve was, "They need to see it."

14. http://vimeo.com/42726013 (accessed May 24, 2013). This is a video of the Uganda outreach that Chase posted for his friends.

15. This interview occurred on 5/21 2013, Lakeside, Montana YWAM base.

Chase's brother Cal was also on the outreach to Gulu, Uganda, along with the author's nineteen-year-old daughter Destiny.[16] They both witnessed a blind man receive his sight.

The following is Destiny Gough's account from her outreach journal. Destiny said, "I will never forget that day. One morning, we had gone to the home of an ex-witchdoctor, who had become a Christian. Her name was Dorian, and she loves Jesus. We prophesied over her, and she started to cry. She said she had been dreaming of a blind man who had been living near her whom God wanted to heal. She took us over to see him. He looked nasty; he had cataracts and gluey-like stuff in his eyes, so he could not open them. He had something that looked like elephantiasis, huge swollen limbs. He had blisters all over him, and his eyes were swollen shut. We talked to him about having faith, as it says in Hebrews. He said he was Catholic and wanted to be in relationship with God. The man's name was John. He said he wanted salvation. We led him to Jesus and prayed for his healing, but nothing happened."

Cal and Destiny continued to lay hands on his eyes and pray. His glued eye started to open up. He said he was starting to see colors, a backpack, Cal and Destiny. When asked if he was excited to have Jesus and be healed, John responded, "Yes!" Then Dorian started to wash his arms. Destiny says this was really gross, because his arms didn't even look human. Destiny said, "Dad, you had prophesied over Cal at the DTS that he would see a man who was blind regain his sight." That word has really encouraged Cal. Destiny commented, "I was bummed because now he could see, but God didn't heal his arms or legs."

---

16. Destiny Gough, interview by author, Great Falls, MT., May 27, 2013. The interview was based on Destiny's journal from her DTS.

George Dean [redacted] was a member of Endurance 2011 DTS. When asked, "What were your expectations for DTS?" Dean said, "I needed to reconnect to God. I had ended a very serious relationship, a broken engagement, and I had unresolved issues. I had gained a ton of weight, so I chose the backpacking DTS to lose some weight."

Dean had heard of the Holy Spirit, but has not grown up around Him. Dean commented, "I went from church to church but had not experienced it. The people I knew who said they heard from God used it to benefit themselves. I did not believe it was true. On the outreach, it totally blew my mind. I had never established real communication with God. I am completely focused on God now." [17]

Dean lives in Virginia. Upon his return to his local church, his pastor asked him to share his testimony. Dean talked of the miracles he had experienced. After Dean talked, the pastor addressed the congregation for forty-five minutes as to why spiritual gifts ended with the last apostle's death. Dean said his pastor really doesn't talk to him anymore after his testimony. Dean is currently looking for a new church. YWAM is what introduced Dean to the Holy Spirit, and he is no longer satisfied with "church as usual."

Caroline [redacted], who did a DTS in 2002 in Australia, was in a legalistic church prior to coming to YWAM. Caroline speaks in tongues, but was really suspicious of the gifts she saw operating in her local church. Her church publically reprimands people when they make mistakes. Her DTS changed her attitude; now she knows she can trust God and His Word. Caroline left the legalistic church. She says that today, "I don't see

17. George Dean Hennet, interview by author, Lakeside, MT YWAM base, February 27, 2013.. The Endurance DTS is a backpacking DTS that is done in class and out in the wilderness. When the researcher taught this class in August 2011, they were backpacking in Glacier National Park at the Saint Mary's entrance point. It started to snow but the students stayed on and completed the class.

God as a giant being wanting to crush you when you mess up. He is a loving Father. Today, I am more apt to pray for someone, because I know it is the heart of Jesus."[18]

Relative Knowledge

It appears that the relative knowledge of the students increased substantially as a result of actually experiencing a healing or miracle. As Destiny notes, "I knew this stuff could happen, but when I actually saw it for myself, I got a deeper understanding of what faith is. God can do amazing things; God can do healings in a snap. He really is the true healer. You see believing is different from knowing. I am a lot bolder now; I will just go up to anyone and pray for their healing."

This same revelation came to Adam; he said that hearing God's voice "was one of those unreachable things." Adam commented that he used to think, "Only the bigwigs could pray for the sick or hear God's voice."

Erica [redacted] describes the student from Canada wanting to see miracles on her DTS, "All she wanted to see was a healing because she was doubtful if this stuff still happened today." Erica continued, "This girl got to be a part of this healing; she was just freaking out." When the researcher asked Erica if the girl now believes miracles are for today, Erica confirmed that this girl's relative experience increased substantially after witnessing a miracle.

---

18. Caroline Agee, interview by author, Lakeside, MT YWAM base, February 27, 2013. Caroline uses crutches to walk. She had been prayed for multiple times by YWAM and has regained a little mobility in her legs. Caroline was not in this researcher's class, but she wanted to speak out about the revelation that she had of Father God while attending YWAM.

For this group, it was not that the information taught in the class led to transformation, but the information added to experience in the field brought validity to the conviction that what they heard is actually real. In other words, experiencing the charismata led a conviction that this is true. Experience brought validity to truth.

Impact Upon Personal Implantation

In the entry questionnaire, the students were asked if they had ever experienced a miracle before attending YWAM. The response was fifty percent "yes" and fifty percent "no." Impact upon personal implementation asked the question, "Did you do what we taught in class?" Without question, the students implemented the class material.

The students all prayed for someone to be healed and they witnessed healings. The dynamic was not individualistic, but in a group framework with two people comprising the smallest group. Would they pray if the group were not there? The researcher did not ask that question, but the aftermath of the group prayer led to a stronger conviction that the charismata are for today. One could argue that the peer pressure of the group was positive. It swayed them to pray for the sick.

It is also interesting to note that prayer for the blind man was not an instant event. The prayers for him continued over a period of time until the man had regained his full sight. This method of continuing to pray for the people was taught in class as part of healing prayer.[19] It can be argued that the students implemented what is taught in class with favorable results and it has impact upon their personal implementation.

---

19. This reference is in Randy Clark's *Training Manual* that the author uses in YWAM DTS for a training aide.

Outcomes

The author teaches and equips the students in the doctrine of the Holy Spirit, the practice of hearing God, and method or practice of using prophetic words for healing and leading people to Christ. The project was designed to evaluate the impact of the charismata on incoming DTS students in the various stages of their YWAM experience.

Upon exiting, 91.67% of the DTS students believe the miracles they witnessed increased their faith (question nine on the exit questionnaire). A small percentage said it had little impact upon them, or they are still wavering (8.34%). From the interviews conducted, it is evident the students who experienced the charismata in the field all received an enormous uplifting of their faith.

Upon completing the DTS, the desire to go into ministry increased (question twelve), the level of commitment to Christ increased (questions one), and the belief that miracles are for today increased (question three). The focus groups and their responses highlighted this: The students were excited with the revelation that they can do this; it is no longer just what the Bible says, but it is now what Christ does through them.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

Realizing the context of this training, one week for twelve hours, it would be naïve to think that the scope of this training is sufficient for transformation. The researcher realizes that what was taught in class must be implemented in the field to see validity, and this requires a community who embraces the belief that the charismata are for today and are given to Christians to reach people for Jesus (Acts 2:22).

The DTS outreach is the vehicle in which this study occurred. It has leaders who pursued the charismata on outreach, thus fostering a culture of the miraculous. The YWAM Montana base has leaders that are willing to take risks, prophesy, and pray for the sick. This must be a substantial factor in the consistency of the miraculous occurring on DTS outreaches from the Lakeside, Montana base. To substantiate the author's beliefs about a prophetic community, a further study should be done regarding the affect that leadership has on sustaining the presence of God in community.

As noted by the author and the research gathered at YWAM, implementing a discipleship model based in the prophetic releases the student into the reality that the things in the Bible are not just hypothetical—they are real. When we train students to hear God's voice, a YWAM value, it allows the student to experience the reality of Christ in their lives; it works as an apologetic to authenticate the written word of God. When we

operate just on the theoretical premise that Bible is truth without an experience, we mentally assent to the truth.

In 1860, Blondine, a famous tightrope walker, strung a 1,000-foot cable 160 feet above the roaring waters of Niagara Falls. Large crowds gathered on both sides of the falls to watch while he performed his fearless acts of daring. Having made a number of trips back and forth over the wire, he came down to his audience and asked them, "Do you believe I can walk across the wire one more time?" A resounding cheer of affirmations erupted from the crowd. Again, the daredevil queried the people: "Do you believe I could cross the wire while carrying a man on my back?" Again, the crowd roared their conformation. To this, the performer asked, "Which one of you will be first?" The air went silent as everyone looked at the ground, avoiding his inquiring gaze. It is easy for us to believe in something that demands little from us.

The faith required to accept the gospel is one which embraces our Lord with the wholehearted trust that Christ can do what He claims.[1] With mental assent, you believe something in your head. You agree, approve and confirm it is right, proper and righteous. It carries your unwavering endorsement. You may not talk about it, but it bears your seal of approval. Only by acting do you actually express what you believe. It is easy to approve of something in your mind, vicariously, as though you were a participant, but not actually do it yourself. It is self-deceiving to claim to believe without corresponding action (James 1:23).

Having a culture that fosters the charismata forms a synergistic affect with the researcher's class that results in action in the charismata. The students experience by

---

1. Mark A. Holmes, *Ephesians: A Bible Commentary in the Wesleyan Tradition* (Indianapolis, IN: Wesleyan Publishing House, 1997), 50.

hearing, seeing, and then practical application of those things taught in class. This is not to imply that YWAM is a perfect environment, but it does have a community that values hearing God's voice. This culture, when embraced by their leaders, allows the students to experience God in His grace giftings, as noted in this study.

It would be an interesting study to find out if other groups, such as Master Commission or Ignite, experience the charismata to the degree that YWAM does.[2] If not, then one must ask, "Do they foster a culture of the supernatural or is that even a priority for them?" YWAM values hearing the voice of God, Foursquare (Ignite) and Master's Commission (Assembly of God) do not have that paradigm as a core value. They both come from classic Pentecostal paradigms that view the baptism of the Holy Spirit through the lens of initial evidence.[3]

Classic Pentecostal theology is expressed by Duffield and Van Cleave, two Foursquare theologians who say, "Speaking in tongues is not the Baptism with the Holy Spirit—it is the initial evidence, but not the only one."[4] They arrive at this theology from William Parham who originated the initial evidence doctrine.

---

2. Master's Commission is a one-year discipleship-based program started by the Assembly of God Church in 1984 at Tommy Barnett's Church in Phoenix, AZ. Ignite is a program similar to Master's Commission but is a Foursquare discipleship program. It was founded by Mike Larkin in 2008 and is based in Christiansburg, Virginia.

3. http://www.foursquare.org/about/what_we_believe/spirit_filled_life (accessed May 29, 2013. "We believe that those who experience Holy Spirit baptism today will experience it in the same manner that believers experienced it in the early church; in other words, we believe that they will speak in tongues—languages that are not known to them (Acts 1: 5, 8; 2:4)." This is classic initial evidence doctrine as taught by William Parham.

4. Guy P. Duffield and Nathaniel M. Van Cleave. *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 322.

In 1900 Charles Fox Parham, a former Methodist minister, opened Bethel Bible College in Topeka, Kansas and about forty students enrolled. Their only textbook was the Bible. Before leaving on a preaching trip, Parham gave the students the assignment of discovering some certain common evidence of the baptism in the Holy Spirit.

The students reached the conclusion that the biblical evidence of the baptism in the Spirit was speaking in tongues, which they told Parham on his return. December 31, 1900 was set aside for praying for this experience. They prayed and waited until finally at 11p.m. on January 1, 1901, Agnes Ozman asked William Parham to lay hands on her to receive the gift of the Spirit. She was reportedly the first to speak in tongues, followed by others in the next three days, including Parham.[5] Tongues, for the classic Pentecostal denominations, became the evidence that one was baptized in the Holy Spirit.

When one has a framework for the Holy Spirit's empowerment as speaking in tongues only, it limits the power of God to see the miraculous occur. Tongues become the focus of the Baptism of the Holy Spirit and not empowerment of the believer for the miraculous. Acts 1:8 says, "you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." Biblically, power to be a witness is the purpose for the filling of the Holy Spirit. This author has the gift of tongues, but he has never led anyone to Jesus by speaking in tongues. In YWAM, the paradigm is "hearing God is part

5. William D Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought*, (Sheffield, United Kingdom: Sheffield Academic Press, 1996), 158-180.

of a normal Christianity," which is a completely different paradigm than being filled with the Spirit in an initial evidence theology.

The researcher feels that in order to bring validity to this study, other environments besides YWAM should be studied in order to see if the results experienced in YWAM will transfer to other training environments. Does culture factor into the charismata? The one thing that the research strongly concluded was that the charismata increased the faith of the students: it strengthened their faith and it encouraged them to pursue God more in their lives. The students who went through this researcher's class experienced the miraculous and they do believe that miracles are for today, leading to a deepening of their faith. Thus, in a postmodern culture the apologetic is the prophetic.

APPENDIX A

SURVEY QUESTIONAIRE

SURVEY QUESTIONAIRE

Entry Interview Questions

1. How would you describe your relationship with Jesus? Intimate, Casual, Distant, Seeking, Investigative
2. How long have you been a Jesus follower?
3. What experiences have you had with the Holy Spirit?
4. What does the phrase "Going Deeper with God" mean to you?
5. Have you ever witnessed a miracle?
6. Do you believe that the things that Jesus did, you can do? Why?
7. Do you believe that spiritual gifts (as listed in 1 Corinthians 12) can happen today? Why? Or, why not?
8. Do you see those operating in your life?
9. What are your expectations for DTS?
10. Have you ever prayed for a sick person?
11. Have you ever seen someone healed?
12. Have you ever led anyone to Jesus?
13. How important are your relationships?
14. How many friends do you have that serve Jesus?
15. What are your experiences with the Holy Spirit?
16. What does the phrase "Being led by the Sprit" mean to you?
17. How do you know when the Holy Spirit is using you?
18. Have you ever heard God's voice? If so, how does that look for you?
19. Would you say that you have a strong conviction for your walk with Jesus?

20. If the Lord called you to full time ministry would you be willing to do it now? If not, why?

21. What has influenced you most in your Christian experience?

Post Exit Interview Questions

1. Since completing your DTS, has your level of commitment to Christ increased or decreased?

   Decreased significantly/ Decreased/ Still searching/ Neutral/ Committed/Greater commitment.

2. Did you encounter a supernatural experience while attending YWAM?

   No encounter/ Unsure if I encountered God/ A one time encounter/ Radical encounter that is still continuing

3. As a result of attending your DTS, do you feel that miracles are for today?

   Definitely No/ I'm opened but not convinced/ Not sure/ Yes but not through me/ Definitely yes

4. Do you feel that spiritual gifts are occurring more in your life since attending your DTS?

   Definitely no/ I am more closed to them/ Unsure/ I am more open to them/ Definitely yes

5. Did you pray for a sick person while on DTS?

   Yes/ No

6. Did you see anyone healed while attending YWAM?

   Yes/ No

7. Did you see anyone come to Jesus while on your DTS?

   Yes/ No

8. Are you more prone to pray for the sick today than you where prior to attending YWAM?

   Less prone to pray/ Hesitant to pray/ Willing to pray/ More prone to pray

9. If you saw a miracle or healing, do you believe that it increased your faith in Jesus.
   No effect at all on my faith/ Still wavering/ My faith increased/ My faith increased greatly

10. If you witnessed a miracle on your DRA, had you ever experienced that before?

    Yes/ No

11. Has your faith for Jesus changed since attending a DTS?

    Decreased/ Wavering/ Growing gradually/ My faith increased greatly

12. Since attending your DTS, has your desire to go into ministry increased or decreased?

    Decreased/ Somewhat decreased/ Somewhat increased

APPENDIX B

THE FOUNDATIONAL VALUES OF YWAM

THE FOUNDATIONAL VALUES OF YWAM

Youth With A Mission (YWAM) affirms the Bible as the authoritative word of God and, with the Holy Spirit's inspiration, the absolute reference point for every aspect of life and ministry. Based upon God's word, He is, and His initiative of salvation, the following responses are strongly emphasized in YWAM:

Worship: We are called to praise and worship God alone

Holiness: We are called to lead holy and righteous lives that exemplify the nature and character of God

Witness: We are called to share the gospel of Jesus Christ with those who do not know Him

Prayer: We are called to engage in intercessory prayer for the people and causes on God's heart, including standing against evil in every form

Fellowship: We are called to commit to the Church in both its local nurturing expression and its mobile multiplying expression.

The Foundational Values of Youth With A Mission are the expression of our basic beliefs coupled with specific directives given by God since YWAM's beginning in 1960. They are recorded here in order to pass on to successive generations that which God has emphasized to us.

These shared beliefs and values are the guiding principles for both the past and future growth of our mission. Some are common to all Christians everywhere; others are distinctive to Youth With A Mission.

The combination of these beliefs and values make up the unique family characteristics of YWAM- our "DNA." They are values we hold in high regard, which determine who we are, how we live and how we make decisions.

1. **Know God:** YWAM is committed to know God, His nature, His character and His ways. We seek to reflect who He is in every aspect of our lives and ministry. The automatic overflow of knowing and enjoying fellowship with God is a desire to share Him with others.

2. **Make God Known:** YWAM is called to make God known throughout the whole world, and into every arena of society through evangelism, training and mercy ministries. We believe that salvation of souls should result in transformation of societies, thus obeying Jesus' command to make disciples of all nations.

3. **Hear God's Voice:** YWAM is committed to creating with God through listening to Him, praying His prayers and obeying His commands in matters great and small. We are dependent upon hearing His voice as individuals, together in team contexts and in larger corporate gatherings. This is an integral part of our process for decision-making.

4. **Practice Worship and Intercessory Prayer:** YWAM is dedicated to worship Jesus and engage in intercessory prayer as integral aspects of daily life. We also recognize the intent of Satan to destroy the work of God and we call upon God's power and the Holy Spirit to overcome his strategies in the lives of individuals and in the affairs of nations.

5. **Be Visionary:** YWAM is called to be visionary, continually receiving, nurturing and releasing fresh vision from God. We support the pioneering of new ministries and methods, always willing to be radical in order to be relevant to every generation, people group, and sphere of society. We believe that the apostolic call of YWAM requires the integration of spiritual eldership, freedom in the Spirit and relationship, centered on the Word of God.

6. **Champion Young People:** YWAM is called to champion youth. We believe God has gifted and called young people to spearhead vision and ministry. We are committed to value them, trust them, train them, support them, make space for them and release them. They are not only the Church of the future; they are the Church of today. We commit to follow where they lead, in the will of God.

7. **Be Broad-structured and Decentralized:** YWAM is broad-structured and diverse, yet integrated. We are a global family of ministries held together by shared purpose, vision, values and relationship. We believe that structures should serve the people and the purposes of God. Every ministry at every level has the privilege and responsibility of accountability to a circle of elders, with overall international accountability to the YWAM Global Leadership Team.

8. **Be International and Interdenominational:** YWAM is international and interdenominational in its global scope as well as its local constituency. We believe that ethnic, linguistic and denominational diversity, along with redeemed aspects of culture, are positive factors that contribute to the health and growth of the mission.

9. **Have a Biblical Worldview:** YWAM is called to a Biblical worldview. We believe that the Bible makes a clear division between good and evil; right and wrong. The practical dimensions of life are no less spiritual than the ministry expressions. Everything done in obedience to God is spiritual. We seek to honor God with all that we do, equipping and mobilizing men and women of God to take roles of service and influence in every arena of society.

10. Function in Teams: YWAM is called to function in teams in all aspects of ministry and leadership. We believe that a combination of complementary gifts, callings, perspectives, ministries and generations working together in unity at all levels of our mission provides wisdom and safety . Seeking God's will and making decisions in a team context allows accountability and contributes to greater relationship, motivation, responsibility and ownership of the vision.

11. Exhibit Servant Leadership: YWAM is called to servant leadership as a lifestyle, rather than a leadership hierarchy. A servant leader is one who honors the gifts and callings of those under his/her care and guards their rights and privileges. Just as Jesus served His disciples, we stress the importance of those with leadership responsibilities serving those whom they lead.

12. Do First, and then Teach: YWAM is committed to doing first, then teaching. We believe that firsthand experience gives authority to our words. Godly character and a call from God are more important than an individual's gifts, abilities and expertise.

13. Be Relationship Oriented: YWAM is dedicated to being relationship-oriented in our living and working together. We desire to be united through lives of holiness, mutual support, transparency, humility, and open communication, rather than a dependence on structures or rules.

14. Value the Individual: YWAM is called to value each individual. We believe in equal opportunity and justice for all. Created in the image of God, people of all nationalities, ages and functions have distinctive contributions and callings. We are committed to honoring God-given leadership and ministry gifts in both men and women.

15. Value Families: YWAM affirms the importance of families serving God together in missions, not just the father and/or mother. We encourage the development of strong and healthy family units, with each member sharing the call to missions and contributing their gifts in unique and complementary ways.

16. Practice Dependence on God for Finances: YWAM is called to practice a life depending on God for finances. YWAM is called to be generous in time, money, and energies.

17. Practice Hospitality: YWAM affirms the ministry of hospitality as an expression of God's character and the value of people. We believe it is important to open our hearts, homes and campuses to serve and honor one another, our guests and the poor and needy, not as acts of social protocol, but as expressions of generosity.

18. Communicate with Integrity: YWAM affirms that everything exists because God communicates. Therefore, YWAM is committed to truthful, accurate, timely and relevant communication. We believe good communication is essential for strong

relationships, healthy families, communities and effective ministry.[1]

1. "YWAM Foundational Values approved by the Global Leadership Team December 2011." http://www.ywam.org/layout/set/print/About-YWAM/Who-we-are/The-Manila-Covenant (accessed May 3, 2013.

APPENDIX C

DTS TRAINING MANUAL

DTS TRAINING MANUAL:

A Training Manual for the Holy Spirit

"It's too sad that many churches don't believe in young people thinking that all they want in church is just games and such. If we believe like that, how can we want them to believe something that's beyond their youth?... these young people can respond very well to God and we'll be surprised by the results. And we see the results today. A lot of the pastors are twenty-something; they're leading thousands of people or hundreds of people at least."

Philip Mantofa, Head Pastor, Mawar Sharon (megachurch of over 30,000 members, 80 percent of church leadership below age 30) – Surabaya, Indonesia (the largest majority Muslim nation on earth)

TABLE OF CONTENTS

PART I - A THEOLOGY FOR THE HOLY SPIRIT.....124

1. Who is the Holy Spirit?.....125
2. Why did God Send the Holy Spirit?.....134
3. What Does it Mean to be Filled with the Holy Spirit.....136

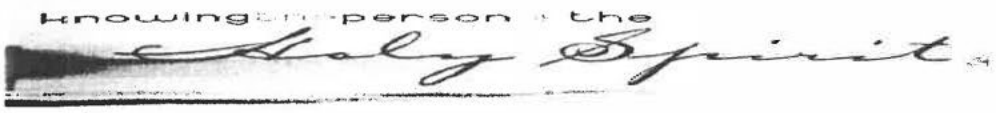
   By Dr. Bill Bright, Founder of Campus Crusade

PART II - HOW DOES GOD SPEAK?.....141

1. Why Do We Need to Hear Him?.....144
2. Hearing God's Voice.....147

PART III- HEARING GOD EXERCISE.....154

1. Journaling.....154
2. Lectio Divina.....157
3. Hearing God for Others.....169
4. Prophetic Etiquette.....171
5. Prophetic Delivery.....173
6. The Never-Evers of Prophecy.....175
7. Practical Exercise.....176
8. Treasure Hunt.....178
9. The Examen.....184
10. Hearing God for Healing.....189
11. Further Reading.....196



PART I - A THEOLOGY FOR THE HOLY SPIRIT

"And there was an interview with a Dutch church historian, and they asked him what did he see about the people of the Dutch church. And he made the most interesting remark. He said, 'We have dozens of protestant denominations and Christian groups, because,' he said, 'to the Dutch person, truth is more important than unity.' And when I heard it, I thought, 'I have to write to say in a whole sermon what you said in one sentence' because, what is truth?

"What he meant by truth, and rightly analyzed, is my interpretation of the Bible, my dogmatic views, my doctrinal views. But Jesus said, 'I am the truth.' Truth is not a teaching. Truth is a person, and if you have that person, you have the Truth. And in that person there is always unity. But if we put our understanding of the Scripture and our doctrinal views higher than the person of Jesus, (and I'm going to say maybe something very sharp, and I want to say it respectfully and honorably) we worship idols. Anything you place above the Lord Jesus, is an idol. Our unity is not in a teaching, it's in a person. And in that person, we always find one another."

—Jan Sjoerd Pasterkamp, Pastor/Missionary to the Netherlands,
http://www.evanagee.com/blog/2012/08/13/father-lights, accessed 1/20/2013

WHO IS THE HOLY SPIRIT?

There are many misconceptions about the identity of the Holy Spirit. Some view the Holy Spirit as a mystical force. There are many misconceptions about the identity of the Holy Spirit. Others understand the Holy Spirit as the impersonal power that God makes available to followers of Christ. What does the Bible say about the identity of the Holy Spirit? Simply put, the Bible declares that the Holy Spirit is God. Again, the Holy Spirit is God. He is not an "it." He is not a divine influence. He is not a fleecy white cloud. He is not a ghost or a concept. He is a person possessing a will, intellect and emotions. He is God -- with all the attributes of deity. He is the third person of the Trinity -- co-equal with God the Father and God the Son. There is only one God, but He manifests Himself in three persons, whom we call the Trinity.

The Bible also tells us that the Holy Spirit is a divine person, a being with a mind, emotions, and a will.

Holy Spirit: One of Three Persons of God

The Holy Spirit is one of the three persons of God: Father, Son and Holy Spirit. For many of us, this is a difficult concept to grasp. The Bible declares that there is only one living God, yet we learn from scripture that He is comprised of three separate personages. One way to partially visualize this concept is to examine the nature of water (H2O). Water is a single compound that can exist in three states – liquid, ice, and vapor. An egg is another picture. It is comprised of the white, the yoke and the shell; yet it is

still one egg. Or, a man is a husband, a father, and a son -- yet, he is one man. No illustration is adequate. At best, it can only suggest what God is like.

Of course, by no means do these examples paint a complete picture of our God, but they are illustrative of the fact that His three "persons" in no way invalidate His oneness.

Holy Spirit: Much More than an Ethereal Life Force

The Holy Spirit is not a vague, ethereal life force. He is not impersonal or unthinking. The Holy Spirit is a "person" equal in every way with God, the Father, and God, the Son. The Bible tells us that all the characteristics of God apparent in the Father and the Son are equally apparent in the Holy Spirit.

The Holy Spirit is composed of intellect, emotions and will.

In 1 Cor. 2:11- "For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God."

In Rom. 15:30- "Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,"

Although the Holy Spirit has all the characteristics of God, He has specific roles and functions in our lives.

In John 16:13- We see the Spirit of truth as our guide: "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own

initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."

In John 14:26- We learn that the Holy Spirit is our Counselor and teacher: *"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*

In 1 Cor. 3:16 - We see that the Holy Spirit lives inside us: *"Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"*

In Acts 1:8- We understand where our power comes from: *"But you shall receive power, after that the Holy Ghost is come upon you."*

In Rom. 8:14- We understand where our direction comes from: *"For as many as are led by the Spirit of God, they are the sons of God."*

In Rom. 8:26- We learn that the Holy Spirit is there for us in times of weakness and prayer: "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning's too deep for words"

In Heb. 9:14- We see that the Holy Spirit is eternal

1 Cor. 2:11-We see that the Holy Spirit is all knowing.

In Ps. 139-We see that the Holy Spirit is everywhere.

Holy Spirit: Has the Attributes of God

The Holy Spirit, Father and Son all comprise a unified Godhead known in Christianity as the "Trinity." A common misconception is that Christians believe in three

different gods. This isn't correct. While each "personage" is distinct in function, each shares together in the same deity, and each reflects the divine attributes of the one living God.

The Holy Spirit is a Person

Matthew 3:16-17 "As soon as Jesus (the Son) was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God (the Holy Spirit) descending like a dove and lighting on him. And a voice from heaven (the Father) said, "This is my Son (Jesus), whom I love; with him I am well pleased."

Matt. 28:19 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," (Jesus speaking)

John 14:16-17 "And I (Jesus) will ask the Father, and he will give you another Counselor to be with you forever-- the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."

2 Cor. 13:14 "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all."

Acts 2:32-33 "God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear."

The Holy Spirit has the Characteristics of Personality:

• The Holy Spirit has a mind:

Romans 8:27 "And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. "

• The Holy Spirit has a will:

1 Corinthians 12:11 "But one and the same Spirit works all these things, distributing to each one individually just as He wills. "

The Holy Spirit has emotions:

• The Holy Spirit grieves:

Eph. 4:30 "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption."

Isa. 63:10 "Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them. "

• The Holy Spirit gives joy:

Luke 10: 21 "At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure."

1 Thess. 1:6 You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.

• **He teaches:**

John 14:26 "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

• **He testifies of Christ:**

John 15:26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me."

• **He convicts:**

John 16:8 "When he comes, he will convict the world of guilt [Or will expose the guilt of the world] in regard to sin and righteousness and judgment: "

• **He leads:**

Romans 8:14 *"Because those who are led by the Spirit of God are sons of God."*

• **He reveals truth:**

John 16:13 "But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. "

• **He strengthens and encourages:**

Acts 9:31 "Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord."

• **He comforts:**

John 14:16 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;"

• **He helps us in our weakness:**

Romans 8:26 "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express."

• **He intercedes:**

Rom. 8:26 "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express."

• **He searches the deep things of God:**

1 Cor. 2:11 "The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God."

• **He sanctifies:**

Rom. 15:16 "To be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit."

• **He bears witness or testifies:**

Rom. 8:16 "The Spirit himself testifies with our spirit that we are God's children."

• **He forbids:**

Acts 16:6-7 "Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to."

• **He can be lied to:**

Acts 5:3 "Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?"

• **He can be resisted**:

Acts 7:51 "You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!"

• **He can be blasphemed:**

Matt. 12:31-32 "And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."

• **He can be quenched:**

1 Thess. 5:19 "Quench not the Spirit."

It is key to note, that as a person, the Holy Spirit is real, He is ever present, and He will make known to you things that you could not know in the natural (1 Corinthians 14:25) that will lead people to Jesus. As we go through this course, you will have opportunity to encounter Him and to hear His voice. This first section is designed so that you will have a scriptural foundation of the Holy Spirit.

In Acts 10:34 Peter says, "I most certainly understand now that God is not one to show partiality."

This is good news for us, because sometimes there is a sense that the people in the Bible were superhuman or extraordinary, but the Bible teaches us something completely

different. We are bought with a price, we are His, and He longs for relationship with us. In any healthy relationship, there is communication between the two parties. In the book of John, Jesus tells us that the Holy Spirit will tell us things to come. So the Bible teaches that as Christians, we should be listening to His voice.

WHY DID GOD SEND THE HOLY SPIRIT?

The Holy Spirit came to glorify Christ and to lead believers into all truth. On the eve of His crucifixion while still in the Upper Room, the Lord Jesus said to the disciples, "The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."

The Holy Spirit came to enable you to know Christ through a new birth and to give you the power to live and share the abundant life, which, Jesus promised to all who trust and obey Him. The Holy Spirit has been sent by God to empower you to be a witness for Jesus. As a witness or disciple, you manifest the Kingdom of God by demonstrating His power to others (Mt. 10:7-8).

In Acts 2:22, Jesus' creditability, or his claim to being Messiah, was attested to or proven by signs, wonders, and miracles. In John 14:12, it says that those who believe in Him, Christians (Christ followers) will do greater works because He goes to the Father. Therefore, if Jesus needed signs, wonders, and miracles to attest to His divinity (Acts 2:22), shouldn't we be attesting to Jesus by the same methods? Jesus' promise to us (Luke 24:49) is the outpouring of His Spirit upon his followers (Acts 2:33, 39).

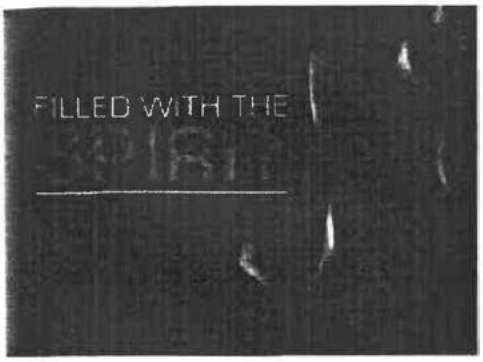
The Holy Spirit empowers us to be a witness in power (Acts 1:8). It is His power that brought the woman at the well (John 4) to acknowledge that Jesus was the Messiah. It was the healing of the blind man in (John 9:37-38). that led him to the revelation that Jesus was the Messiah. Paul said that the Gentiles came to know Jesus by signs and wonders by the power of the Holy Spirit (Rom. 15:18-19).

The Holy Spirit inspired holy men of old to write the Scriptures. As you read the Bible, He reveals its truth to you. I read passages of Scripture that I have read many times before, and suddenly, at the moment I need a particular truth, a certain passage comes alive to me. Why? The Holy Spirit makes the Word of God relevant and meaningful when I need it. It is a living book inspired by the Spirit.

I cannot live a holy life apart from the help of the Holy Spirit for, "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

A minister friend said to me, "I don't like all of this talk about the Holy Spirit. I want to talk about Jesus Christ." I reminded him that that was a reason the Holy Spirit came -- to exalt and glorify Christ." Jesus is glorified when we do the works that He did (John 14:12).

It is impossible to even know Christ apart from the regenerating ministry of the Spirit. It was Jesus of Nazareth, who said, "Unless a man is born of water and the Spirit, he cannot enter the kingdom of God." It is impossible for you to become a Christian, to understand the Bible and other spiritual truths such as prayer, to living a holy life, witnessing or do anything for the Lord Jesus apart from the person of the Holy Spirit.



WHAT DOES IT MEAN TO BE FILLED WITH THE HOLY SPIRIT?

by Bill Bright (Founder of Campus Crusade for Christ) [1]

"To be filled with the Holy Spirit is to be filled with Christ. The Holy Spirit came to glorify Christ. Therefore, if I am filled with the Spirit, I am abiding in Christ. I am walking in the light as He is the light, and the blood of Jesus Christ will cleanse and keep on cleansing me from all unrighteousness.

Christ controls me because the word "filling" means to be controlled. And if I am controlled -- not as a robot but as one who is led and empowered by the Spirit -- the Lord Jesus will walk around in my body and live His resurrection life in and through me.

This amazing fact that Christ lives in you and expresses His love through you is one of the most important truths in the Word of God. The standards of the Christian life are so high and so impossible to achieve, according to the Word of God, that only one person has been able to succeed. That person is Jesus Christ. Now, through His indwelling presence, He wants to enable all who place their trust in Him to live this same supernatural life."

---

1. http://www.cru.org/training-and-growth/classics/transferable-concepts/be-filled-with-the-holy-spirit/04-what-does-it-mean-to-be-filled.htm Accessed December 14, 2012. This is Campus Crusades home page with founder Dr. Bill Bright commenting on what it means to be filled with the Spirit.

Bearing Spiritual Fruit Because of Christ Living in You

"If you are willing for Jesus Christ to live His resurrection life in and through you, you will bear spiritual fruit as naturally as a healthy vine will bear an abundance of fruit.

Jesus said, "By this My Father is glorified, that you bear much fruit; so you will be My disciples." You can be a great preacher, a Christian scholar, a deacon or elder, attend church meetings daily, live a clean, moral life, memorize hundreds of verses of Scripture, direct a church choir, and teach Sunday school, but if you are not bearing fruit in the sense that you are introducing others to Christ, you are not filled and controlled by the Holy Spirit according to the Word of God.

Some people say, "I witness for Christ by living a good life." But it is not enough to live a good life. Many non-Christians live fine, moral, ethical lives. According to the Lord Jesus, the only way to demonstrate that you are truly following Him is to produce fruit, which includes introducing others to our Savior as well as living holy lives. And the only way you can produce fruit is through the power of the Holy Spirit.

Some time ago I asked one of the leading theologians of our time, the dean of the faculty for a famous theological seminary, if he felt that one could be a Spirit-filled person without sharing Christ as a way of life. His answer was an emphatic, "No!"

On what basis could he make such a strong statement? The answer is obvious. Our Savior came to "seek and to save the lost," and He has "chosen and ordained" you to share the good news of His love and forgiveness with everyone, everywhere. To fail to witness for Christ with your lips is to disobey this command just as much as to fail to witness for Him by living a holy life is to disobey His command. In neither case can the

disobedient Christian expect God to control and empower his life, nor can he experience the reality of God's presence and blessing.

A very discouraged student came to me for counsel after one of my messages. For several months he had spent at least three hours each day reading his Bible, praying and sharing his faith with others. Yet, he had never introduced anyone to Christ. After a time of discussion, his problem became apparent -- he was not controlled and empowered by the Holy Spirit, although he wanted to be.

So we prayed together, and by faith he appropriated the power of the Holy Spirit on the authority of God's Word. His life was absolutely transformed. That very day he had his first experience of introducing a person to Christ. The next day, he led another to Christ and two days later, another. He has since introduced hundreds, if not thousands, of people to our Lord."

How the Holy Spirit Changes You from the Inside Out

"Not only do you receive a supernatural power for witnessing when you are filled with the Spirit, but your personality also begins to change. As you continue to walk in the control and power of the Holy Spirit, the fruit of the Spirit becomes increasingly obvious in your life.

In Galatians 5:22, 23, Paul explains, "When the Holy Spirit controls our lives He will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control..."

The Christian's relationship with the Holy Spirit is both critical and progressive: critical, in that one learns that the Christian life is a life of faith rather than a life of works and has no reference to emotions ("The just shall live by faith."); ***progressive***, in that, as one walks consistently in the power and control of the Holy Spirit, the fruit of the Spirit will be produced in his life.

A word of caution is in order; do not seek an emotional or mystical experience (Mat. 6:33). Seek Him and His presence and if an experience happens, don't negate it. There is an interesting parallel between Ephesians 5:18, which admonishes us to be constantly and continually directed and empowered by the Holy Spirit, and Colossians 3:16, which admonishes us to "let the Word of Christ richly dwell within you..."

The end result of both letting the Word of Christ dwell in you and being filled with the Holy Spirit will be that you will talk much about the Lord quoting psalms and hymns and making music in your heart to the Lord."

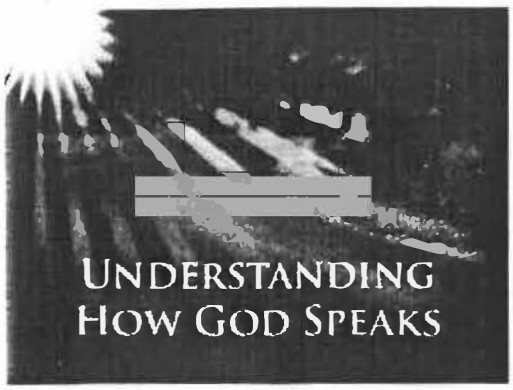
Distinguishing Between God's Word and God's Spirit

"It is very important to recognize the importance of the balance between the Word of God and the Spirit of God. The Word of God is closed to our understanding and has little meaning to us apart from the illumination given by the Holy Spirit, and the Holy Spirit is hindered in speaking clear and life changing truth apart from the Word of God.

When the emphasis on the ministry of the Holy Spirit and the Word of God is in proper balance in your life, the result is a life of power and great fruitfulness in which our Savior, the Lord Jesus Christ, is wonderfully honored and glorified. As you continue,

then to allow the Holy Spirit to control and empower you, and as you meditate upon the Word of God, hiding it in your heart, your life expresses more and more the beauty of Christ and the fruits of the Spirit, which Paul lists in Galatians 5:22, 23. These attributes of our Lord Jesus Himself, plus fruitful witnessing, indicate that the Lord is actually living His life in and through you!

Being filled with the Spirit results in an abundant and overflowing life. Jesus of Nazareth once cried out to the multitude, "If a man is thirsty, let him come to me and drink. Whoever believes in me, "as the Scripture has said, streams of living water will flow from within him." John adds, "By this he meant the Spirit, whom those who believed in him were later to receive." Truly, this is "the abundant life," yet most Christians are experiencing little of it."



PART II- HOW DOES GOD SPEAK?

God's voice in your heart often sounds like a flow of spontaneous thoughts. Habakkuk knew the sound of God speaking to him (Hab. 2:2). Elijah described it as a still, small voice (I Kings 19:12). I have found that usually, God's voice comes as spontaneous thoughts, visions, feelings, or impressions. The important thing to note here is that we all can hear Him. That is normal Christianity.

Brother Lawrence said, "There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God."[1] How can there be a personal relationship, a personal walk with God, or anyone else without individualized communication? Hearing involves listening and understanding.[2]

John 10:27- Jesus says, "My sheep hear my voice. I know them, and they follow me."

Isaiah 6:9-10 - "And he said, "Go and say to this people: 'Keep listening, but do not comprehend; keep looking, but do not understand.' **10** Make the mind of this people

---

2. Dallas Willard, *Hearing God, Developing a Conversational Relationship with God* (Downers Grove, Illinois: Inter Varsity Press,1999), 15.

3. Leland Ryken, Jim Wilhoit, Tremper Longman et al., *Dictionary of Biblical Imagery*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), 223.

dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed."

So normal biblical Christianity is hearing God's voice, because God has given His sheep the ability to hear His voice. God is a respecter of no person (Acts 10:34). Jesus said we shall know the truth, and the truth shall set us free (John 8:32). Truth is a person; if you have that person, you have the truth. Truth is not having a correct doctrine. One of the outrageous benefits of being a Jesus follower is that He longs for relationship with us and in any healthy relationship, there is communication going on with the two parties.

Biblical examples of how God speaks, as noted by RT Kendal:[3]

1. "Adam and Eve heard the sound of the Lord God as he was walking in the cool of the day.. .'Where are you?'" (Gen. 3:9).
2. "Then the Lord said to Cain, 'Why are you angry? Why is your face downcast?'" (Gen. 4:6).
    a. God spoke to Noah (Gen. 6:6:13-21).
    b. The word of the Lord came to Abraham in a vision (Gen. 15:1).
    c. Daniel tells us that a vision is a picture in our head (Dan. 4:10).
3. Generally speaking, God spoke in ancient times 'though the prophets, at many times and in various ways' (Heb. 1:1). So, God can speak though other people to us.

---

4. R. T. Kendall, *Understanding Theology, Volume Two* (Ross-shire, Great Britain: Christian Focus, 2000), 376-81.

Why is this Holy Spirit week so important?

1. God desire to have intimacy with his people.
    a. God spoke to Moses "face to face, as a man speaks with his friend" (Ex. 33:11).
    b. This week is designed to show that this kind of relationship is available to all of us. "The Lord confides in those who fear Him; he makes his covenant known to them." (Ps. 25:14).
2. Some wrongly assume that such intimacy was only possible in ancient or apostolic times; the truth is, what people experience in biblical times can be ours, too (Heb. 13:8).
3. We need to understand that God speaks in more than one way.
    a. He may choose a mode of communication peculiar to you and Him.
    b. We must not lean on second-hand experiences or assume that the way God has spoken to another is the only way He will speak to you.
4. We need to see how God speaks today.
5. We need to refine our senses of two-way communication with God so that we know we are truly hearing from the true God – the God of the Bible- and are not being deceived.

WHY DO WE NEED TO HEAR HIM?

"*And I watch that over, and over and over in people's lives where they go 'I don't like God anymore.' Something terrible happens in their life, maybe their spouse dies or they lose a child or, all the crazy stories we hear, and they go 'that's God's fault, I blame God for that,' and they walk away. But God goes, 'I still love you, I still care about you, and I will set up circumstances so that you will have to try very hard, to not love Me back, because I, in this marriage, I'm the bridegroom, and you're the bride. And in this marriage, I'm the one pursuing you, I'm the male in this relationship, I'm the pursuer, and I love you way more than you love me, and you can try to reject me and play hard to get, but you have no idea how hard it's gonna be, to not love me.*'" —Kris Vallotton, Associate Pastor, Bethel Church, Redding, CA

- In today's postmodern culture, people are looking for experience to validate personal truths. Today many in the western church have strayed from Christianity because they are asked to believe the miraculous doctrines of the church (such as the virgin birth of Jesus, His resurrection, miracles, and healing) without seeing miracles happen at church.
- Christianity that operates in the fullness of the power of God has led to the rapid growth of Christianity in the world today (600%).[1]

---

1. Vinson Synan, *The Holiness Pentecostal Tradition Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 285-286. People that believe in and practice the gifts of the spirit constitute the largest Protestant population in the world today and are growing exponentially.

- The majority of the new conversions in China over the last twenty years have been caused by faith healing experiences (90%).[2]
- In Ethiopia, 83 percent of believers surveyed in the Lutheran church attributed their conversions to exorcisms and healing. [3]

Obviously, the words and deeds of Jesus in the gospels are still exceedingly relevant to today's culture. Today, people are coming to Jesus by supernatural experiences all throughout the world. Where is the disconnect between the church in the West and the proclamation of the message that His sheep hear His voice? Has the Western church neglected the gifts of the New Testament church?

What can be done to touch your generation?

As a response to this alarming trend, the postmodern church, the West in particular, would do well to incorporate a discipleship program that does not merely teach a new morality or social agenda. It needs one that empowers its members—through teaching and experience—to fully proclaim the gospel in the power of signs and wonders, just as the church in Acts showed us. Our churches, ministries, and lives should model Jesus and His disciples.

---

2. Craig S. Keener, *Miracles The Credibility of The New Testament Accounts* (Grand Rapids, MI: Baker Academic, 2011), 232, 297. Keener's research shows that in Africa, Korea, China and other 2/3rds world countries, healings are fueling much of the conversion growth.

3. Craig S. Keener, Miracles The Credibility of the New Testament Accounts, 318.

Four questions should be asked?

1. What is it that the New Testament says that Jesus came to do?

2. What does He actually spend His time doing (Acts 2:22)?

3. What does Jesus tell His disciples to do (Mat. 10)?

4. What is it that they actually spend their time doing?

Note the percentage of scriptures that emphasize signs and wonders in Jesus' and the disciples' ministry.

- 44 percent Matthew
- 65 percent Mark
- 29 percent Luke
- 30 percent John
- 27 percent Acts

Jesus' ministry is the perfect example of word and deed. He modeled it to His disciples and "…gave them power and authority over all demons and to heal diseases. And He sent them out to proclaim the kingdom of God" (Mt.10).

HEARING GOD'S VOICE

1. We begin with the Bible and the gospel.

2. We will then consider the role of the Spirit and the ways God sovereignly uses us.

I. **The Word of God**

A. We saw above that God generally spoke in ancient time through prophets and in various ways: "but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe" (Heb. 1:2).

B. The gospel is God's voice

1. This is why Paul said "faith comes from hearing" (Rom. 10:17).
   a. God chose preaching as the instrument by which his good news is communicated (1 Corinthians 1:21; Titus 1:3).
   b. Therefore if one receives the gospel it is because he or she *heard God.*
2. If you are a Christian you have already heard God.
   a. It was not by vision or a voice.
   b. You heard the word—and believed it. Why?
      i. The Holy Spirit gripped you, convicting you of sin and righteousness and judgment (John 16:7).
      ii. The same Holy Spirit pointed you to Christ who died on a cross; you embraced his saving work and that is why you can call yourself a Christian.

C. Having heard the gospel (so that you believed and obeyed), you are qualified to hear God speak further.

1. A divine network was set up in your mind and heart the moment you believed.
2. This means the potential is there—from then on—to hear God speak.
3. Caution: any communication that purports (pretends, or seems) to be from God will be verified or nullified by whether or not it coheres with Scripture.
    a. God will not say anything to you that is at variance with his Word.
    b. If what you 'heard' contradicts the Word of God in print, no matter how clear it was to you, you must have the humility and integrity to say that it was not truly God after all.
        i. This is where the difficulty often comes.
        ii. In our pride and vanity we hate to admit that, just maybe, we got it wrong.
    c. This is a delicate but important subject; for that reason Holy Scripture must reign supreme.

II. The Voice of God to His Followers

A. Saul of Tarsus actually heard God's audible voice when he was converted. "He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?" ' (Acts 9:4).
    1. Paul had an extraordinary encounter with hearing God that led to his conversion.
        a. Whereas it was 'normal' in the sense that God reached him through the gospel; he heard Stephen preach.

b. Paul himself later said he was 'an example for those who would believe on [Christ] and receive eternal life' (1 Tim. 1:16).

2. Most of us cannot testify to such an audible voice or to the fact of seeing Jesus. Yet the Bible does establish a precedent for it occurring in the life of a believer. If God speaks to you audibility that is OK, He might speak to you in visions, or He might speak to you in a still small voice. However He speaks to you is OK; don't try to compare yourself to others. God is a respect or of no person. He loves you and longs to speak to you. The question is "Are you listening to Him?"

B. Ananias was given both a vision and he heard God's audible voice. 'In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered' (Acts 9:10).

1. This was clearly God's immediate communication after conversion

a. There appears to have been no prophet coming to him.

b. It was clear, immediate and direct.

2. Subsequent events in Acts show that this sort of thing happened.

a. We too should not underestimate this—or its equivalent—in our lives.

C. Intimacy with God

1. Note: no degree of closeness to God will unveil truth which the Bible has not already revealed.

a. For example, the problem of evil.

i. Do not expect to get a 'word' on this.

ii. That will be revealed in heaven.

b. Or, the date of Christ's coming (Mark 13:32).

i. No expert in eschatology can tell you when Christ will come without lying to you.

ii. Only God the Father knows this

2. Intimacy with God can lead to the following:

a. The nearness of his presence (Ex. 33:11).

i. "Come near to God and he will come near to you" (Jas. 4:8).

ii. "You can have as much of God as you want" (A W Toner).

iii. "I have set the LORD always before me. Because he is at my right hand, I shall not be shaken … You will fill me with joy in your presence, with eternal pleasures at your right hand" (Ps. 16:8, 11).

b. A definite word in time of need. "Last night an angel of the God whose I am and whom I serve stood beside me and said, "Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you" ' (Acts 27:23–24).

i. God may reserve the unusual word for the unusual trial.

ii. Don't get in to the bondage of needing a word. 'The problem of hearing from heaven is that God does not exist in a human being."[1]

1. Larry Randolph, *Spirit Talk* (Wilkesboro, North Carolina: Morning Star Publications:2005), 14.

1. **Voice**—there are two voices the Lord speaks in audible and still small voice. Elijah hears God in the "still small voice" in 1 Kings 19:11-12 this is perhaps one of the most common modes that God speaks. [2]

The audible voice from God is pretty clear. Samuel will hear the audible of voice of the Lord and he goes to Eli to see if it was him calling him. There is little or no ambiguity in hearing a voice. The issue with the audible voice is to see if it aligns with scripture and then act on it.

The tension of the still small voice is the question, "Is this me? Or Is this God?" Laruen Cunningham, the founder of Youth with a Mission, writes a book called "Is that Really You God?"[3] In his book, Lauren deals with the tension of our own thought life and hearing God's voice. The two can sound a lot alike until one has his senses trained. We do this by being still and listening.

The Bible encourages us to be still and know that He is God. Discerning the small voice requires us to listen to the inner declarations of His Spirit to us. It might feel like our conscience, or God's spirit bearing witness with our spirit, or the Holy Spirit speaking to our mind and spirit. The important thing in igniting any spiritual gift is to take risk steps in the advancement of God's kingdom. The still small voice requires one to operate in faith. "Little risk little return, big risk big return."

2. **Visions**— Psalm 89:19 says, "Then thou speaks in vision to thy saints…"

---

2. Loren Cunningham, *Is That Really You God?*(Seattle, Washington: YWAM Publishing; 2nd edition , June 1, 2001), 65. This is a required read for most students attending a Youth With A Mission Discipleship Training School. This is Loren's account of his experience of hearing God and how it has directed him in leading YWAM to the largest missions group in the world today.

3. Cunningham, *Is That Really You God?*, 67.

Daniel experiences a vision as pictures going on inside of his head (Dan. 4:10). A vision is a supernatural imagery given by God. God will give us pictures to help communicate to us. There are different theories as to what to do with the visions we see. Some say we are to ask for an interpretation while others say to just express the picture that you are getting to the person. A good way to do this is to say, "I am getting a picture of this…Does that make any sense to you?"

3. Animals -Balaam's donkey spoke to him (Numbs 22). Francis of Assisi (1181) and Herman of Alaska (1760) are two other examples of men who could communicate with animals. Francis is noted as calming a ferocious wolf and Herman would communicate with the Kodiak bears.

4. Angels- delivered a word from the Lord to believers, such as Zechariah, Daniel, Paul, and Cornelius. There are numerous other encounters where angels delivered a word to man. In Hebrews 1:14, it says that angels are ministering spirits. "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation? " So a function of angels is to render service to those who are born again. Literally ιακονία or *service,* means "The waiter at a meal," Jn. 2:5, 9.2. "The servant of a master," Mt. 22:13[4] Angels can deliver messages from the Lord to us.

5. Dreams- (Acts 2) This is a method that God says "shall" occur in the last days. Larry Randolph makes this distinction between natural dreams and God dreams by stating, "Spiritual dreams have many of the same characteristics as natural dreams but are different in origin. Whereas the natural dream comes from the mind, and soul of a person,

---

4. Kittel, *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley and Gerhard Friedrich, electronic ed. (Grand Rapids, MI: Eerdmans, 1964-), 88.

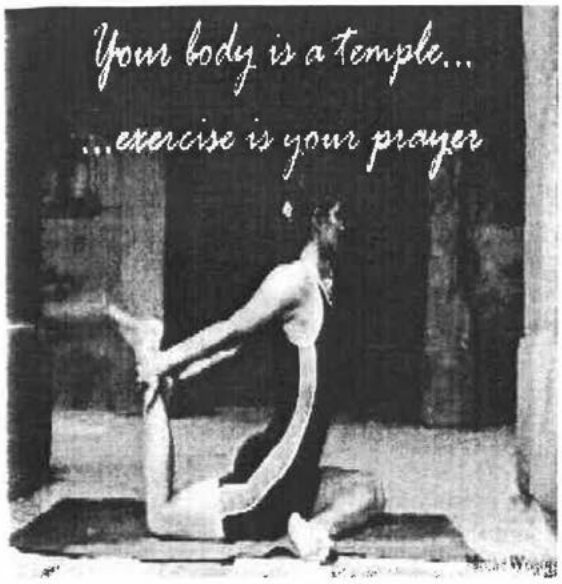
the spiritual dream seems to originate from deep within the spirit of mankind and carries a specific message from God."[5]

6. Trances- Acts 22:17 Paul says that he went into a trance, "It happened when I returned to Jerusalem and was praying in the temple, that I fell into a trance." Literally the word trance means to stand outside of oneself. It can be a displacement of the mind from the physical reality. A trance is a kind of daydream on steroids.

7. Sensory experiences – Sometimes God will use our senses to help communicate what is going on with others. For example, one might pick up on a strong emotion, a physical pain, a smell or some other physical symptom, which will allow us to move in a prophetic word for another person. The saying, "I feel your pain" is true. There has been countless times, where I have felt empathy or physical symptoms to help deliver a word of knowledge for healing both physically and emotionally.

---

5. Larry Randolph, *Spirit Talk*, 57.



PART III-HEARING GOD EXERCISES

HEARING GOD THROUGH JOURNALING

Habakkuk 2:1–2 — 1 I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak to me, And how I may reply when I am reproved. **2** Then the LORD answered me and said, "Record the vision and inscribe it on tablets that the one who reads it may run.

- In this exercise, get something that you feel comfortable recording what you hear: pad of paper, computer, iPad, or a voice recorder of some type.
- Get to a place where you can have minimal distractions, no phone, no people, and limited noise.
- If you want, subtle worship music can help set the environment (Psalm 22:3, says He is enthroned upon the praises of Israel).

- Take a moment and express your heart to the Lord in praise or worship.
- Ask the Lord, "What do you think of me?"

Record the thought, feeling, or emotion that you are sensing. The biggest obstacle to get through is the feeling that this is just me writing something down. Remember Lauren Cunningham's book, "Is That Really You God?" in any spiritual gift that you operate in, there are always a tension is this me or is this God? This is especially true with the prophetic and tongues. When you speak in a tongue, the Bible says your spirit prays but your mind is unfruitful (1Cor 14:14). Hearing your spirit pray does not resonate with your mind, your mind does not understand it; it's a foreign language to it. Your mind will often try to rationalize away what the Spirit is saying, "You are making this up, this is gibberish, and this cannot be God."

In order to combat this, write out the first thought or impression that comes to your mind. Do not be over analytical or trying to make a judgment on each thought. You can do that after the exercise to see if it is under the umbrella of scripture.

Most likely, if you hear things like: "I love you, you are my chosen one, or I delight in you," it is the voice of God. How can I say this? Because, it does not contradict the word of God, and it is the Father heart of the Lord that He wants to express to you.

- Maybe a scripture is coming to your mind; record that.
- Maybe the Lord is giving you insight to a situation; record that. It is good to track the movements of the Holy Spirit in your life.

Next ask yourself, "How does it make you feel when you hear Him say this to you?"

Part of the problem of first hearing God's voice is we have trained our minds and intellect, but we have not trained our spirits. A recurrent theme in the Bible is to be still and to know He is God. Psalm 4:4 says, "Tremble, and do not sin; Meditate in your heart upon your bed, and be still. Selah." The Selah has the meaning of a musical pause of a point of being silent. The Interior Castle and Experiencing the Depths of God, Teresa of Avila and Jean Guyon talk about eliminating distractions.[1] If you are being distracted, reflect upon a scripture for a while. Tell your mind to be still and listen. Silence is the way in which God's communicates. So, don't rush things. It is okay to be quiet, don't be in a rush; be still in His presence.

It is strange, but when you start to quiet yourself, your mind starts to go focus on things other than hearing God. If this is the case, pull out your Bible and take one or two passages of scripture and slowly read those over and over again. This is biblical meditation; it is the process of slowing down and rehearsing a verse or promise of God. This is way different than the process of Bible reading; this is Bible meditation. For most of the West, Bible reading is taught, but Bible meditation is not emphasized.

An exercise in Journaling that has been used for centuries is called "Lectio Divina." This spiritual exercise will help you to hear God's voice in your Bible reading.

---

1. Jeanne Guyon, *Experiencing The Depths of Jesus Christ* (Sargent, GA.: The Seed Sowers Christian Books Publishing House:1995) and Teresa of Avila, *The Interior Castle* (London, England: Thomas Baker, 1921) In both of these books, Jeanne Guyon and Teresa of Avila will give practical advice on quieting oneself before God. John Wesley and Watchman Nee both recommended Jeanne Guyon's book to their disciples.

THE PROCESS OF LECTIO DIVINA

A VERY ANCIENT art, practiced at one time by all Christians, is the technique known as **Lectio Divina** - a slow, contemplative praying of the Scriptures which enables the Bible, the Word of God, to become a means of union with God. This ancient practice has been kept alive in the Christian monastic tradition. Together with the Liturgy and daily manual labor, time set aside in a special way for *Lectio Divina* enables us to discover in our daily life an underlying spiritual rhythm. Within this rhythm we discover an increasing ability to offer more of ourselves and our relationships to God, and to accept the embrace that God is continuously extending to us in the person of Jesus Christ.

1. Lectio - reading/listening

THE ART of Lectio Divina begins with cultivating the ability to listen deeply. When we read the Scriptures we should try to imitate the prophet Elijah. We should allow ourselves to become women and men who are able to listen for the still, small voice of God (*I Kings 19:12*); the "faint murmuring sound" which is God's word for us, God's voice touching our hearts. This gentle listening is an "attunement" to the presence of God in that special part of God's creation which is the Scriptures.

The cry of the prophets to ancient Israel was the joy-filled command to "Listen!" "Sh'ma Israel: Hear, O Israel!" In *Lectio Divina* we, too, heed that command and turn to the Scriptures, knowing that we must "hear" - listen- to the voice of God, which often speaks very softly. In order to hear someone speaking softly we must learn to be silent. We must learn to love silence. If we are constantly speaking or if we are surrounded with

noise, we cannot hear gentle sounds. The practice of *Lectio Divina*, therefore, requires that we first quiet down in order to hear God's word to us. This is the first step of *Lectio Divina*, appropriately called *Lectio* - reading.

THE READING or listening, which is the first step in *Lectio Divina* is very different from the speed-reading which modern Christians apply to newspapers, books and even to the Bible.

Lectio is reverential listening; listening both in a spirit of silence and of awe. We are listening for the still, small voice of God that will speak to us personally - not loudly, but intimately. In *Lectio* we read slowly, attentively, gently listening to hear a word or phrase that is God's word for us this day.

Meditation

ONCE WE have found a word or a passage in the Scriptures, which speaks to us in a personal way, we must take it in and "ruminate" on it. The image of the ruminant animal quietly chewing its cud was used in antiquity as a symbol of the Christian pondering the Word of God. Christians have always seen a scriptural invitation to *Lectio Divina* in the example of the Virgin Mary "pondering in her heart" what she saw and heard of Christ (Luke 2:19). For us today these images are a reminder that we must take in the word - that is, memorize it - and while gently repeating it to ourselves, allow it to interact with our thoughts, our hopes, our memories, our desires. This is the second step or stage in *Lectio Divina* - meditation. Through meditation we allow God's word to become His word for us, a word that touches us and affects us at our deepest levels.

Prayer

THE THIRD step in *Lectio Divina* is prayer: prayer understood both as dialogue with God, that is, as loving conversation with the One who has invited us into an embrace; and as consecration, prayer as the priestly offering to God of those parts of ourselves that we have not previously believed God wants. In this consecration-prayer we allow the word that we have taken in and on which we are pondering to touch and change our deepest selves. Just as a priest consecrates the elements of bread and wine at communion, God invites us in *Lectio Divina* to hold up our most difficult and pain-filled experiences, and to gently recite over them the healing word or phrase God has given us in our Lectio and meditation. In this prayer, this consecration-prayer, we allow our real selves to be touched and changed by the Word of God.

Contemplation

FINALLY, WE simply rest in the presence of the One who has used the Scripture word as a means of inviting us to accept a transforming embrace. No one who has ever been in love needs to be reminded that there are moments in loving relationships when words are unnecessary. It is the same in our relationship with God. Wordless, quiet rest in the presence of the One who loves us has a name in the Christian tradition - contemplation. Once again we practice silence, letting go of our own words; this time simply enjoying the experience of being in the presence of God.

2. The Underlying Rhythm of Lectio Divina

IF WE are to practice *Lectio Divina* effectively, we must travel back in time to an understanding that today is in danger of being almost completely lost. In the Christian past the words *action* and *contemplation* did not describe different kinds of Christians engaging (or not engaging) in different forms of prayer and apostolates. Practice and contemplation were understood as the two poles of our underlying, ongoing spiritual rhythm: a gentle oscillation back and forth between spiritual "activity" with regard to God and "receptivity".

PRACTICE - spiritual "activity" - referred in ancient times to our active cooperation with God's grace in rooting out vices and allowing the virtues to flourish. The direction of spiritual activity was not outward in the sense of an apostolate, but inward - down into the depths of the soul where the Spirit of God is constantly transforming us, refashioning us in God's image. The *active life* is thus coming to see who we truly are and allowing ourselves to be remade into what God intends us to become.

IN THE early monastic tradition *contemplation* was understood in two ways. First was the contemplation of God in creation - God in "the many". Second was the contemplation of God without images or words - God as The One". From this perspective *Lectio Divina* serves as a training-ground for the contemplation of God in creation.

IN CONTEMPLATION we cease from interior spiritual *doing* and learn simply *to be*, that is, to rest in the presence of our loving God. Just as we constantly move back and forth in our exterior lives between speaking and listening, between questioning and

reflecting, so in our spiritual lives we must learn to enjoy the refreshment of simply *being* in God's presence, an experience that naturally alternates (if we let it!) with our spiritual *practice*.

IN ANCIENT time's contemplation was not regarded as a goal to be achieved through some method of prayer, but was simply accepted with gratitude as God's recurring gift. At intervals the Lord invites us to cease from speaking so that we can simply rest in God's embrace. This is the pole of our inner spiritual rhythm called contemplation.

HOW DIFFERENT this ancient understanding is from our modern approach! Instead of recognizing that we all gently oscillate back and forth between spiritual activity and receptivity, between practice and contemplation, we today tend to set contemplation before ourselves as a goal - something we imagine we can achieve through some spiritual technique. We must be willing to sacrifice our "goal-oriented" approach if we are to practice *Lectio Divina*, because ***Lectio Divina* has no other goal than spending time with God through the medium of the Word.** The amount of time we spend in any aspect of *Lectio Divina*, whether it is rumination, consecration or contemplation depends on God's Spirit, not on us. *Lectio Divina* teaches us to savor and delight in all the different flavors of God's presence, whether they are active or receptive modes of experiencing the Word.

IN *LECTIO DIVINA* we offer ourselves to God; and we are people in motion. In ancient times this inner spiritual motion was described as a helix - an ascending spiral. Viewed in only two dimensions it appears as a circular motion back and forth; seen with the added dimension of time it becomes a helix, an ascending spiral by means of which

we are drawn ever closer to God. The whole of our spiritual lives were viewed in this way, as a gentle oscillation between spiritual activity and receptivity by means of which God unites us ever closer to Him. In just the same way the steps or stages of *Lectio Divina* represent an oscillation back and forth between these spiritual poles. In *Lectio Divina* we recognize our underlying spiritual rhythm and discover many different ways of experiencing God's presence - many different ways of praying.

3. The Practice of Lectio Divina

Private Lectio Divina

Chose a text of the Scriptures that you wish to pray. Many Christians use in their daily *Lectio Divina* prefer to slowly work through a particular book of the Bible. It makes no difference which text is chosen, as long as one has no set goal of "covering" a certain amount of text: the amount of text "covered" is in God's hands, not yours.

PLACE YOURSELF in a comfortable position and allow yourself to become silent. Some Christians focus for a few moments on their breathing; others have a beloved "prayer word" or "prayer phrase" they gently recite in order to become interiorly silent. For some the practice known as "centering prayer" makes a good, brief introduction to *Lectio Divina*. Use whatever method is best for you and allow yourself to enjoy silence for a few moments.

Then turn to the text and read it slowly, gently. Savor each portion of the reading, constantly listening for the "still, small voice" of a word or phrase that somehow says, "I am for you today". Do not expect lightening or ecstasies. In *Lectio Divina* God is

teaching us to listen, to seek in silence. God does not reach out and grab us; rather it is a soft, gentle invitation inviting us ever more deeply into Divine presence.

NEXT, TAKE the word or phrase into yourself. Memorize it and slowly repeat it to yourself, allowing it to interact with your inner world of concerns, memories and ideas. Do not be afraid of "distractions". Memories or thoughts are simply parts of yourself which, when they rise up during *Lectio Divina*, are asking to be given to God along with the rest of your inner self. Allow this inner pondering, this rumination, to invite you into dialogue with God.

THEN, SPEAK to God. Whether you use words or ideas or images or all three is not important. Interact with God as you would with one who you know loves and accepts you. And give to God what you have discovered in yourself during your experience of *meditation*. Experience yourself as the priest that you are. Experience God using the word or phrase that God has given you as a means of blessing, of transforming the ideas and memories, which you're pondering on the Word has awakened. Give to God what you have found within your heart.

FINALLY, SIMPLY rest in God's embrace. And when God invites you to return to your pondering of the Word or to your inner dialogue with God, do so. Learn to use words when words are helpful, and to let go of words when they no longer are necessary. Rejoice in the knowledge that God is with you in both words and silence, in spiritual activity and inner receptivity.

SOMETIMES IN *LECTIO DIVINA* one will return several times to the printed text, either to savor the literary context of the word or phrase that God has given, or to seek a new word or phrase to ponder. At other times only a single word or phrase will fill

the whole time set aside for *Lectio Divina*. It is not necessary to anxiously assess the quality of one's *Lectio Divina* as if one were "performing' or seeking some goal: *Lectio Divina* has no goal other than that of being in the presence of God by praying the Scriptures.

Lectio Divina on Life

IN THE ancient tradition *Lectio Divina* was understood as being one of the most important ways in which Christians experience God in creation. After all, the Scriptures are part of creation! If one is daily growing in the art of finding Christ in the pages of the Bible, one naturally begins to discover God more clearly in aspects of all things made. This includes, of course, our own personal history.

OUR OWN lives are fit matter for *Lectio Divina.* Very often our concerns, our relationships, our hopes and aspirations naturally intertwine with our pondering on the Scriptures, as has been described above. But sometimes it is fitting to simply sit down and "read' the experiences of the last few days or weeks in our hearts, much as we might slowly read and savor the words of Scripture in *Lectio Divina.* We can attend "with the ear of our hearts" to our own memories, listening for God's gentle presence in the events of our lives. We thus allow ourselves the joy of experiencing Christ reaching out to us through our own memories. Our own personal story becomes "salvation history".

Conclusion

LECTIO DIVINA is an ancient spiritual art that is being rediscovered in our day. It is a way of allowing the Scriptures to become again what God intended that they

should be - a means of uniting us to God. In *Lectio Divina* we discover our own underlying spiritual rhythm. We experience God in a gentle oscillation back and forth between spiritual activity and receptivity, in the movement from practice into contemplation and back again into spiritual practice.

LECTIO DIVINA teaches us about the God who truly loves us. In *Lectio Divina* we dare to believe that our loving God continues to embrace us today. In the word we experience ourselves as personally loved by God; as the recipients of a Word, which God gives uniquely to each of us whenever we turn to the Scriptures.

FINALLY, *Lectio Divina* teaches us about ourselves. In *Lectio Divina* we discover that there is no place in our hearts, no interior corner or closet that cannot be opened and offered to God. God teaches us in *Lectio Divina* what it means to be a royal priesthood - a people called to consecrate all of our memories, our hopes and our dreams to Christ.

Lectio Divina Shared in Community

I. Listening for the Gentle Touch of Christ the Word (*The Literal Sense)*

1. One person reads aloud (twice) the passage of scripture, as others are attentive to some segment that is especially meaningful to them.
2. *Silence* for 1-2 minutes. Each hears and silently repeats a word or phrase that attracts.
3. Sharing aloud: A word or phrase that has attracted each person. A simple statement of one or a few words. No elaboration is needed; don't over analyze things.

II. How Christ the Word speaks to ME *(The Allegorical Sense)*

1. Second reading the same passage by another person.

2. *Silence* for 2-3 minutes. Reflect on "Where does the content of this reading touch my life today?"

3. Sharing aloud: *Briefly*: "I hear, I see..."

III. What Christ the Word Invites me to DO *(The Moral Sense)*

1. Third reading by still another person.

2. *Silence* for 2-3 minutes. Reflect on "I believe that God wants me to . . . . . Today/this week".

3. Sharing aloud: at somewhat greater length the results of each one's reflection. [Be especially aware of what is shared by the person to your right.]

4. After full sharing, pray for the person to your right.

Note: Anyone may "pass" at any time. If instead of sharing with the group you prefer to pray silently, simply state this aloud and conclude your silent prayer with: *Amen.*

Lectio on life:

- Applying Lectio Divina to my personal Salvation History *(The Literal Sense) Purpose:* to apply a method of prayerful reflection to a life/work incident (instead of to a scripture passage)

- Listening for the Gentle Touch of Christ the Word *(The Literal Sense)*

1. Each person quiets the body and mind: relax, sit comfortably but alert, close eyes, and attune to breathing...

2. Each person gently reviews events, situations, and sights, encounters that have happened since the beginning of the retreat/or during the last month at work.

Gently Ruminating, Reflecting *(Meditation)*

3. Each person allows the self to focus on one such offering.

   a. Recollect the setting, sensory details, sequence of events, etc.

   b. Notice where the greatest energy seemed to be evoked. Was there a turning point or shift?

   c. In what ways did God seem to be present? To what extent was I aware then? Now?

Prayerful Consecration, Blessing *(Prayer)*

4. Use a word or phrase from the Scriptures to inwardly consecrate - to offer up to God in prayer - the incident and interior reflections. Allow God to accept and bless them as your gift.

Accepting Christ's Embrace; Silent Presence to the Lord *(Contemplation)*

5. Remain in silence for some period.

Sharing our *Lectio* Experience with Each Other *(Action; works)*

6. Leader calls the group back into "community".

7. All share briefly (or remain in continuing silence).

HEARING GOD FOR OTHERS

"The western church has lagged behind experiencing the power of the Kingdom of God compared to other parts of the world, primarily because we have embraced and accepted a worldview called Naturalism. We have a tendency to believe that the natural world really is all there is, that God heals only through medicine, that spirits are really multiple personality problems and things like that. And people in other parts of the world actually have more of a Biblical worldview when they come to Jesus Christ because they already know that demons are real, they know there's a spiritual world. They automatically believe God for healing because they've seen healing before." — J.P. Moreland, Theologian and Author of *The Kingdom Triangle*

1 Corinthians 14:3 (NLT) — 3 But one who prophesies strengthens others, encourages them, and comforts them.

1 Corinthians 14:24–25 — 24 But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; **25** the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.

1 Corinthians 14:31 — 31 For you can all prophesy one by one, so that all may learn and all may be exhorted;

In this section we will practice hearing God's voice for others. When we talk about hearing God for others, the Bible calls this prophecy. Today, many will refer to prophecy in terms of eschatology or the study of end times. We need to derive our terms

from the Bible and let the Bible be our source of definition. The Bible says that when we prophesy, the secrets of a man's heart are disclosed and he is convicted, and it will cause him to turn to God. In John 4, Jesus uses prophecy to disclose to the woman at the well his role as Messiah or the Christ. If Jesus uses this method, shouldn't we?

When we hear God for others it should fall under the context of 1 Corinthians 14:3, which states that a prophetic word should build, strengthen, and comfort the one we are giving it to. Wayne Grudem states "prophecy is reporting in human words what God brings to mind."[1] New Testament prophecy differs from Old Testament in that Deut. 18:20 says that if a prophet misses it they should be put to death. The New Testament says that we know in part, or we don't get the full picture and we prophesy in part or to what knowledge we have. We are to judge prophetic words in the New Testament. That is to say it's OK to say you missed it when giving a prophetic word (1 Corinthians 13:9, 1 Corinthians 14:29).

1. Wayne Grudem *The Gift of Prophecy in the New Testament and Today* (Wheaton, Illionois Crossway: 2000), 51.

PROPHETIC ETIQUETTE

For some, they have a prophetic bend towards high revelatory words; they are very gifted in the prophetic. As Mike Bickle states in regards to prophetic words, "They are a mixture of God's words and man's words. Some "prophetic words" maybe 10 percent God's words and 90 percent man's words, while others have a greater revelatory content."[1] For those who have a high degree of revelatory accuracy, the propensity to see sin or abuse is high. There is wisdom in delivering a prophetic word that will encourage a person and not embarrass them or humiliate them. For example, a person might discern sexual abuse. Instead of saying, "I see that you were molested by your step father when you were three" a better way of saying it would be, "I see that when you were young you went through some severe trauma." This speaks to the situation in the person's life but, doesn't put the prophetic accent on the abusive event but on how God is going to redeem it. Remember a prophetic word needs to build, strengthen, and bring comfort. This is not to say, that a corrective word is not to be given but, it needs to lead a person to hope of freedom (2Corinthians3:11).

An example of this is Paul Cain. Paul Cain was an incredibly gifted prophet whose revelatory level was abnormally high and precise. I have personally seen him at the University of Irvine minister with John Wimber and he would give people's names and home addresses when prophesying. When he was younger, Paul would call out people's sin in front of everyone. Needless to say, that method didn't work to well and the Lord had to show him the wisdom of his delivery and developing a prophetic etiquette. A practical step on developing a prophetic etiquette is to ask the Lord, "What is

1. Mike Bickle, *Growing in the Prophetic*. 37.

it that I am sensing that you want me to say to this person that is going to build them up instead of cut them down?" Learn to wait, listen, and then speak. Sometimes the Lord might give you prophetic insight, but it is not to be disclosed. Therefore, in zeal to give a word, waiting and listening is the wisdom factor.

PROPHETIC DELIVERY

The goal of your prophetic word is to bring life to a person so that they will acknowledge the Lord and help lead them in a deeper freedom and conviction of the Lord. An early example of a Pentecostal prophetic delivery would go something like this: "Verily, verily thus saith the Lord Jesus…" and then the word was given to the person. There are some problems with this delivery style.

First it assumes that the word you are giving is 100 percent right on, "thus saith the Lord." 1 Corinthians teaches us that we know in part and we prophesy in part and that we are to judge prophetic words.

Second, it assumes that God speaks the King James language. Speak in a language that is going to be received by the one you are giving the word to. Don't talk down to anyone and don't dummy down when giving a word. Look the person in the eyes; speak with compassion and passion when you give a word.

A better way of delivering a prophecy is by saying "I am sensing this". By stating that you are sensing something, it takes the pressure off of you and God. God is always right; by stating, "thus saith the Lord" you are leaving no room for error or interpretation. This older style of Pentecostal delivery method negates the word of God, which states that we know in part and we prophesy in part.

The second part of your delivery should go "Does that make sense to you?" This does two things. First, it gives you a sounding board to the accuracy or interpretation of the word. Sometimes by asking if it makes sense, it gives you have a barometer of the accuracy of the word. You might have started out in the spirit and then ended in the flesh.

You might have started out in the flesh and ended in the spirit, or you might have started out in the flesh and ended in the flesh. So this gives you some space to bring clarification or it may give you time to get the grace to say I missed it. Usually if you started in the Spirit and landed in the Spirit, there is a nodding of the head, tears, or a wide-eyed look on the person followed by, "How did you know that?" By ending it with "Does that make sense" it gives the one delivering the word a conformation that they are hearing God and it encourages them to continue prophesying.

It is key to note, that if you miss it and the person says, "No that did not make any sense" don't get discouraged and say, "I will never do that again." I was ministering at a youth conference in Southern California. The Lord gave me a specific word for a young man. It was a detailed word as to how many times his mom had been married, his own struggle for a father, and his drug addiction. When I asked him if it made sense he said, "No dude you are a nut case." My immediate reaction was to go into the corner of the room, grab a baby blanket, and start sucking my thumb. I heard my human heart say, "I will never do this again" but I could hear the Holy Spirit say, "Tell him I love him." So, I told him that the Lord loved him and longed for relationship with him. He took off out of the room and the next fifteen minutes were some of the longest in my life. Three of his friends came to me and said that everything that I had prophesied over him was correct and he was up in his room telling everyone that he was going to do drugs until the day he died. My point here is this, do not get discouraged if you miss it, act in humility, it isn't about you it's about God's crazy love for the person you are ministering to.

THE NEVER-EVERS OF PROPHECY

As you start to move in hearing God, the Lord will increase your ability to hear Him and to recognize His voice. In Romans 12:6 it says, "Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith." Your faith will grow as you use the gift.

There a few things that we should never step into when we prophesy. For example, I personally will never give a word as to whom one will marry, the name or sex of an unborn child, where one is to live, or what one is to be doing for a carrier. This might be personal prophetic preference but, if you are wrong, it can be manipulative to the one you are giving it to. Remember, you are to build, strengthen and comfort with a prophetic word. You are not to direct, control, and manipulate with your prophetic words.

PRACTICAL EXERCISES

1. Popcorn Prayer- In this exercise, have a person stand up. The class is to give a word that is going to build, strengthen, and comfort the person standing. This is a good drill to practice when first starting out because once it is started it gives others time to hear God. A good time of reflection on this is that often times two or three people are getting the same words for people. As a facilitator, you should highlight the fact that God has spoken to several people the same thing and encourage them that they are starting to dial into hearing God's voice. If a person has a scripture for the person, let them speak it to them. Sometimes a simple "God loves you" is an incredibly powerful prophetic word for a person to receive.

2. Two-minute drill- In this exercise, have the class break into groups of three or four people. Give them two minutes to write out a word for the person on their left hand side. At the end of the two minutes, exchange words and have the people read them. Ask the question, "Does that make sense to you?"

3. 30-second drill- This is the same as the two-minute drill but the goal is to it faster. Do not have them write it out but, have them speak to the others. This is a good time to practice the "I am sensing this….does that make sense?"

4. Waitress or Waiter drill- Discipline can be defined as "doing the thing that no one else wants to do to have the results that no one else has." In spiritual disciplines we are to practice our gifts in a spirit of expectation. One exercise that I personally do when I go out to eat is to give the person waiting on me a word. I was with my associate pastor and we did this. We were spot on with the waitress. she started crying and got her friend. who we gave her a word and it was right on. After prophesying to three

waitresses, the fourth one came out, smoking a cigarette and who had a hard disposition. I felt like I was dealing with a female Clint Eastwood, "go ahead punk make my day." When we asked her if it made sense, she said "no." We both put our heads down simultaneously and asked the Lord for help. I looked up at her and said, "I feel like the Lord is telling me that you have a four year old daughter whose name is Michael." When I said that, she started to cry and we got to pray with her. My point is this, if you miss it don't give up regroup, and move in humility.

TREASURE HUNTING

Is an amazing way of hearing God and evangelizing. Kevin Dedmon from Bethel in Redding California came up with this simple method for reaching people in power.[1] In this exercise a form is given to the team, they are to listen for clues, write them down, review clue with the group, and then go out and try to find the clues. Treasure Hunting is fun, quick, and highly effective. Here is the material for it out of Kevin's Book.

The Treasure Map

1. Each person writes down Words of Knowledge in the spaces allowed for each category.
   - Location (stop sign, bench, park, coffee shop, Wal-Mart, etc.…)

     _____ _____ _____
   - A person's name.

     _____ _____ _____
   - A person's appearance. (The color of their specific hair, clothing, height, color of skin etc.…)

     _____ _____ _____
   - What they might need prayer for (knee brace, cane, kidneys, tumor, left ankle, marriage etc.…)

     _____ _____ _____

_____

1. Kevin Dedmon, T*he Ultimate Treasure Hunt: A Guide to Supernatural Evangelism Through Supernatural Encounters* (Shippensburg, PA: Destiny Image Publishers, 2007)

- The unusual Clues (windmill, lime-green door, dolphins, etc.…)

---

2. Form groups of three or four.
3. Choose a beginning location (compare other clues on the way to your first location).
4. Start looking for the treasure.
5. When you find something on the Treasure Map (taken from the individual maps in the group).

Approach the person.

- Say something like: "This may seem a little odd, but we're on a treasure hunt and we think you're on our list.
- Show them you list. (It may be one or two things from each list, or just one thing from one list.)
- Build rapport. (Make friends-ask questions about them to get to know them.)
- Let them know that God has highlighted them, and wants to bless them.
- Pay attention for things that you can help them with, and ask if you can pray for them.

5. It they say "NO"…
   - Build more rapport (common ground-friendship).

- Ask the Holy Spirit what He wants to highlight about the person.
- Give them some encouraging words (prophesy) without being religious.

6. Ask again if you can pray for them.
   - If they say "No"- Bless them and proceed to the next Treasure (person).
   - If they say "Yes"-
     - ➢ Ask for the presence of God to come (release His presences on them).
     - ➢ Command the pain to leave, bones to be set, tumor to shrink etc.…
7. When they are healed, or you have blessed them through prophetic words…
   - Explain what just happened (the kindness of God revealed-He knows you and cares about you, etc.…)
8. Go to the next Divine Appointment on the Treasure Map!

The Use of the Treasure Map

1. Fold the map in half from top to bottom so that only your clues are facing you.
2. Fold the map again from side to side so that half of your clues are on one side of the fold while the other half is on the other side. This makes the map less conspicuous, while still giving the Treasure Hunter visibility to all of the clues on the map by simply pivoting it by rotating the hand. This may sound a little silly or

overboard, but I have found that being as discreet as possible is more effective than drawing a lot of attention to the Treasure Hunting group, especially in a store or business.

3. Make sure each Treasure Hunter keeps their map available and accessible to each person on the team. Many clues are found by looking on another team member's map.
4. Do not put the map in your pocket, backpack, or purse. You know the saying, "Out of sight, out of mind." Most people who do not find Treasure are the ones who do not use their map consistently.
5. The Treasure Map is like a puzzle, requiring concentration, and creativity to put together.
6. You can approach someone who only has on clue on our Map. Often, you will find that they possess other clues once you begin to build rapport and ask penetrating questions.
7. Utilize creativity and imagination. For example, "post office" could be a mailbox, a mail delivery person, a mail store, the post office, or even a letter someone is carrying. A person's name could be a friend, relative, or an acquaintance that needs prayer, reconciliation, or some other point of significance, or certainly could be the name of the person you have approached.
8. Once you find the clues, make sure you show them the map. Remember, for most people, "Seeing is believing."
9. Approach people in twos or threes at the most. A large group can be intimidating. It is also less threatening for the person you are approaching if the genders are

mixed. I usually do not like to take more than five people on a Treasure Hunt because normally five can fit into one vehicle easily, Out of the group, I will also choose two for one gender and three of the other.

10. Children are great to have on Treasure Hunts. They are less threatening, and often have much better out of the box creativity to find clues.
11. Do not split your group of five up for more than one encounter. Work as a team and continually touch base, checking your clues and changing the team members who are approaching potential Treasures.
12. The instructions for conducting a divine encounter are on the opposite side of the initial fold you made with your map. Have each person on the team read these instructions before launching out.
13. Once you have a divine encounter, write the testimony on the back of the map. Keep them for latter encouragement of what God has done through you, and what He will do.

How Do I Do This?

1. Ask the person to briefly tell you: What's wrong or what do they want?
2. If appropriate, ask them if you can place your hand on the area that needs healing.
3. Ask for God's presence (His kingdom to come).
4. Listen for the Holy Spirit's prompting to pray in certain ways and various strategies (take risk).
5. Look for visible signs/manifestations (look to see what God is doing for them).
6. Ask them if they are feeling any sensation going on in their bodies.

7. Ask them to check it out, if they could do something that they couldn't before.

8. If healed rejoice with them.

a. If no breakthrough:

9. Ask them if there is someone they need to forgive.

10. If yes, pray with them.

11. If no, ask for more of God's presence

12. Begin to prophesy over them.

13. Ask them to check it out again.

THE EXAMEN

The Examen is an exercise that helps you track the movement of the Holy Spirit throughout your day. Remember, He is with you always and He never leaves us. The Examen was propagated by Ignatius as a prayer exercise that is to be done at the end of the day.

The Examen

The Examen is a prayer of reflection. It is a looking back. However, it is not just a looking back at what has gone wrong in one's day or one's life. Such a view is narrow and could be very harmful. It is more a general looking back at what I have experienced, of where I have been conscious of God at work in my day. St. Ignatius places emphasis on the importance of our experience.

The Examen is observing without judgment. It helps us to put ourselves in the presence of God. It puts us in a position where we can look more closely at how God has been moving and working in our lives. The focus of the prayer is God.

In the Examen we begin to discern. That God may at times appear to be hidden or disguised. In the Examen we give ourselves the time and space to be in God's presence and discover God as he reveals himself to us in our daily lives.

It is a very flexible prayer which has been used for centuries. It is best used regularly as a part of one's daily routine. For example, many people find it useful to set aside a quiet time of 10-20 minutes before going to bed at night, taking time to look back

on the day that has just passed.

Recall you are in the presence of God

Each day is filled with a variety of events, emotions and thoughts. Some days are relaxed, others are productive, and others hassled. Sometimes we have a day, which is absolutely marvelous. Sometimes we have a day that is singularly awful. No matter what kind of a day it has been…STOP! Slow down and try to put yourself in God's presence. God is there with you – perhaps quiet, but always there. Acknowledge the presence of God.

God is not to be found in the earthquake, fire or storm, but God who is in the whispering wind, in the quiet ticking of the clock, your quiet breathing, and the gentle but strong beating of your heart.

Aware of God's presence, it is good to remember that God has been very good to you and to recall some of the many gifts you have been given. Perhaps there is something you immediately remember from this day where God's goodness to you and yours has been very present to you. Stay with that for a little realizing that these gifts of God are a sign of God's enormous love for you.

Ask for help from the Holy Spirit

Now ask God for the sensitivity of heart that when you are looking back over your day, you will be able to see God working there in all the things that have happened. In your own words allow God to give you the light that will allow you to see.

Look at your day with gratitude

Pause and look quietly through the day. Start from when you first woke up in the morning. What has happened during the day? It is important to remember at this point, that all you are doing is looking calmly at the day – you are an observer. Be neutral. Your purpose is not to judge either yourself or others. Look into your memory as your recollection of the day unfolds.

There are many ways of looking back; some find it helpful to ask themselves questions. For example

- On the whole, was it a good or bad day?
- Was it a normal day or was it unusual in some way?
- Who did I meet during the day?
- Did I come across something surprising; a long lost friend or an awkward old enemy?
- Did I do or see something that comes back to mind? A story? A beautiful sunset? Something I was told? Something I saw on television? A song or a piece of music? A piece of work or an activity?

In all of these things that happened, what were your feelings? Were you happy or sad? Did you get angry, moody or frightened? Or perhaps you felt great – maybe it was a warm, comfortable, good or peaceful?

Look at these feeling during the day: Did they change? Who or what caused them? Why?

God guides us through our moods and feelings. Normally the way of God is in a deep sense of peace and consolation. If your day was disturbed or you were uneasy, can you sense where that uneasiness was coming from. Like a sailor who is buffeted by many different winds, we are affected by many different feelings. The better we come to know these, the easier it will become to discern the subtle movement of God in our lives.

So, where was God in your day? Was He there but I failed to recognize him at the time? Perhaps I turned away? Maybe I saw God and greeted him on the road? Did I recognize him in that homeless man…that annoying child…that irritable classmate or teacher? What would Jesus have done in these circumstances?

Another important question to ask is What can I be proud of today? There will be things! If you can't think of any of them you haven't looked hard enough. Don't move on before you can say what it may be!

Reconcile and Resolve

When you have tried some of these movements, ask yourself whether you have turned away from God during the day? Or turned a blind eye to God's movements in myself or others?

God is a God of mercy. In your own words make a prayer asking forgiveness for anything that I may have done to ignore or hinder God during the day that has passed. Ask for the graces of healing and strength.

Looking Forward

The final part of the prayer is to look forward to tomorrow – what will happen when the new day dawns? Are there going to be times when it will be especially good to see the presence of God? Christians are a people of hope … if we are at all frightened by what the new day may bring; let us pray for the sensitivity to see God's presence in the daily routine of our lives.

If we practice the Examen, we will gradually grow to know ourselves and our moods through life, and with the help of God we will see in our prayer the ways that God is moving in our day. As our hearts become more sensitive, we will recognize God more quickly as we go through the day; so that eventually we will be sensitive to the God who is not just in 'holy' things, but the God who is in ALL things.

An excellent introduction to the Examen is given in "Sleeping with Bread: Holding What Gives You Life" by Dennis, Sheila and Matthew Linn (*Paulist Press - ISBN 0-8091-3579-5*)

HEARING GOD FOR HEALING

In this exercise you are going to listen to the Lord and ask Him the question, "Who here needs healing?" It is here that you are operating in Words of Knowledge for healing. Often, this will be the first step in bringing a person to Jesus. Just as you have been practicing hearing God's voice, now ask the Lord "Is there anyone here who needs healing? If so, what is going on with them?"

Below is a list on how God can speak to you about healing. This was taken out of Randy Clark's Ministry Team Training Manual.[1]

Feeling

You may have:

- A sharp pain in some part of your body,
- A throbbing sensation,
- Some other sensation,
- A strong emotion such as fear or panic.
- Be careful that your feeling is not caused by a condition in your own body. For instance, if you often have pain in your left ear, you would not give that as a word of knowledge even if you get that pain during a meeting.

---

1. Randy Clark, *Ministry Team Training Manual* (Mechanicsburg, PA. 2004) 75-77.

Seeing

You may get a mental picture, such as:

- A body part -- perhaps a heart, a foot, an eye, a head,
- A person with a certain condition such as a limp,
- A person carefully holding his arm,
- A crutch, eye-glasses, a person walking with a cane,
- A water bottle, a barbed-wire fence, an auto accident.

Reading

You may see in your mind:

- A person with a word written across his front or back, or over his head, a word written on a wall or on a carpet, something like a newspaper headline or a banner.

An Impression ("Thinking" the word.)

You may sense in your mind that someone has a particular condition or that the Holy Spirit has spoken the word to you. It is a mental impression.

Speaking

While talking or praying or standing with someone, unpremeditated words may tumble out of your mouth relating to a physical condition you were not aware of.

A Dream

You may have a vivid dream or vision in which:

- you have a new health problem,
- you see someone with a health problem,
- You hear someone talking about a health problem.

Experience It

Similar to dreaming it, you may have a vivid vision while awake. It may be so strong that you are actually a part of what is happening, not just an observer.

Sometimes these categories blend together. Is it a mental picture or a vision? Vision could be likened to a "3D Technology movie" - something given by the Holy Spirit that is beyond a mental picture in intensity and vividness.

Practical Insights for Words of Knowledge for Healing

A word of knowledge for healing may come quickly, flitting through your mind more like a bird or dancing butterfly than like a stationary billboard. It may be rather vague, tempting you to screen it out, to ignore it. Practice "tuning in" to these revelations and speaking them out. If you are tentative and humble, not arrogant or presumptuous, no one will be offended if you seem to have heard amiss.

Resist the thought that a word you have received is not important or that it is "just you". Remember, it builds faith in the other person to know that God has revealed

his condition to you. What seems like a vague impression to you may be a shout to the other person!

However, don't be presumptuous. Don't say, "God just told me you have an earache."

Instead, say,

"Does your left ear ever bother you?"

"I have an impression of a problem in a left ear. Does this mean anything to you?"

Other examples:

"Does a picture of a flower vase mean anything to you? "I think I see a picture of cows in a field. Does that have any significance for you?"

Be as specific as the word revealed to you. The more specific the word, the more it builds faith in you and in the other person or people.

Unpretentious honesty is the best policy! It's perfectly okay:

- *To admit that you're nervous,*
- *To say that you have only a vague impression,*
- *To say that you have never had a word for someone before,*
- *To say that praying for sick people is new to you.*

Don't be afraid. Don't let fear rob you and the person who might have been healed. Someone has said that **"faith" is spelled "r-i-s-k".** Be patient, but step out! Be humble, but step out! Be tentative, but **STEP OUT**! God is giving you words of

knowledge because He wants you to use them! He wants you to use them wisely, prudently and humbly. But He does want you to use them.

A Five-Step Model for Healing

There are different ways of praying for the sick. The following five-step model is not the only one. If you have found one that is effective for you, use it in your own personal ministry.

This five-step model is used by Randy Clark and ministry teams at Global Awakening crusades and events. It is quiet, loving and effective. It can be used by anyone.

The five steps are:

1. The Interview

2. Prayer Selection

3. Prayer Ministry

4. Stop and Re-interview

5. Post-prayer Suggestions

The interview is a series of questions, "What is your name?" "What is going on with your body?" "How long have you had this condition?" What would you like prayer for?"

Prayer selection is deciding what type of prayer they need; Petition or Command. **Petition:** A request to heal, addressed to God, to Jesus, or to the Holy Spirit.

Command: A command addressed to a condition of the body, or to a part of the body, or to a troubling spirit such as a spirit of pain, or infirmity, or of affliction.

Prayer ministry is the act of praying for the person. Ask the person not to pray while you are praying for him. Here again, be gentle and loving. Say something like: "I know this means a lot to you, and you have probably prayed a lot about your condition. But for now I need you to focus on your body. I want you to just relax and to let me know if anything begins to happen in your body, like heat, tingling, electricity, a change in the amount or location of the pain, etc. If you sense it, lead the person in forgiveness if someone has wronged them. They might need to repent for their own behavior.

Ask them if there has been any effect upon them. It is often very helpful to pray with your eyes open, and observe the person you are praying for. Look for signs that God is at work in his body: fluttering eyelids, trembling, perspiration. If you see something happening or if the person reports a change in the pain or increased sight or other progress, thank God for what He is doing and bless it. Continue to pray in the manner that led to the progress.

If you are not accustomed to praying with your eyes open, this will require practice! However, it is worth the practice as it sometimes helps you see what God is doing.

Use your normal tone of voice. Shouting or praying loudly in tongues will not increase your effectiveness. Don't preach, don't give advice and don't prophesy. STAY THE COURSE, with the prayer for healing.

Conclusion

This is not a scientific method for hearing God. There is no formula for relationship, but these are promptings to help you grow deeper in your relationship with the Lord. Be willing to give yourself permission to blow it. 1Corinthians14:31 says, "For you can all prophesy one by one, so that all may learn and all may be exhorted."

We are learning to hear God better so that others might be encouraged that there is a God, and He longs to be in relationship with us. You are a chosen vessel, handpicked by Jesus before you were even born (Jer.1:5). God has chosen you to be His ambassador here on earth to manifest His kingdom to a lost world. Be humble, and the Lord will use you.

FURTHER READING

Randy Clark *Ministry Team Training Manual* This is a must read for practical healing ministry. Randy gives you practical application methods for healing ministry.

Dallas Willard, *Hearing God, Developing a Conversational Relationship with God* Dallas Willard does an outstanding job of teaching others to hear God. This is a great resource for those interested in fine-tuning their hearing ear.

Craig S. Keener, *Miracles The Credibility of The New Testament Accounts.* Craig is from Asbury Seminary and this two volume set is monstrous, but a wealth of research on miracles and the relevancy for the church today.

Larry Randolph, *Spirit Talk* is a straightforward easy read on the practical steps of hearing God's voice.

Mike Bickle, *Growing in the Prophetic* is one of the better books on maturing in your prophetic gifting.

Doug Addison, *Prophecy, Dreams, and Evangelism* a good book to give you exercises in your prophetic gifting.

Gary S. Grieg, *The Kingdom and the Power,* if you have any question whether miracles and healing are for today, this book will give you the answer.

BIBLIOGRAPHY

Agrimson, J. *Gifts of the Spirit and the Body of Christ: Perspectives on the Charismatic Movement.* Minneapolis, MN: Augsburg, 1974.

Allen, Roland, and David M. Paton, eds. *The Ministry of the Spirit.* Grand Rapids, MI: Eerdmans, 1962.

Aristotle. *The Rhetoric of Aristotle* trans., Lane Cooper, Englewood Cliffs, NJ: Prentice-Hall, 1960.

Arndt, W.F. *Does the Bible Teach That Only Christians of the Apostolic Age Would Possess Miraculous Powers.* Searching Together 16 (1987): 11-16.

Barna, George. *The Last Unregulated Wild Frontier of Influence,* http://www.georgebarna.com/2010/03/the-last-unregulated-wild-frontier-of-influence/ accessed 10/3/2013.

Baxter, Ronald. *The Charismatic Gift of Tongues.* Grand Rapids, MI:Kregel, 1983.

Bauer, Walter. W.F. Arndt, F.W. Gingrich, and F.W. Danker. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3rd ed., rev. and ed. Frederick William Danker. Chicago: University of Chicago, 2000.

Berteau, Glen. *Christianity Lite: Stop Drinking a Watered-Down Gospel.* Lake Mary, FL: Passio, 2013.

Beverly, James. *Holy Laughter and the Toronto Blessing: An Investigative Report.* Grand Rapids, MI: Zondervan, 1995.

Bickle, Mike. *Growing In The Prophetic.* Lake Mary, FL: Charisma House, 2008.

Blumhofer, Edith L. *Aimee Semple McPherson, Everybody's Sister.* Grand Rapids, MI: Eerdmans, 1993.

Boice, James Montgomery. *A Better Way: The Power of The Word and Spirit*, in Horton, ed., Power Religion

Brown, Francis S.R. Driver, and Charles A. Briggs. *A Hebrew and English Lexicon of the Old Testament.* New York: Houghton, Mifflin and Co., 1906.

Brown, Raymond Edward, Joseph A. Fitzmyer and Roland Edmund Murphy. *The Jerome Biblical Commentary.* Englewood Cliffs, NJ: Prentice-Hall, 1996.

Brown, Candy. *Testing Prayer Science and Healing.* Cambridge, MS.: Harvard University Press, 2012.

Burgess, Stanely M., and Gray B. McGee, eds. *Dictionary of Pentecostal and Charismatic Movements.* Grand Rapids, MI: Zondervan, 1988.

Carson, D. A. *Becoming Conversant with the Emerging Church.* Grand Rapids, MI: Zondervan, 2005.

Cate, B.F. *The Nine Gifts of the Spirit.* Ddes Plaines, IL: Regular Baptist, 1966.

Chan, Simon. *Pentecostal Theology and the Christian Spiritual Tradition.* Sheffield, England: Sheffield Academic, 2000.

Cho, Paul Yonggi, with R. Whitney Manzano. "*The Fourth Dimension, Vol. Two. More Secrets of a Successful Life"* South Plainfield, NJ: Bridge Publishing, 1983.

Clark, Randy. *Ministry Team Training Manual*, Mechanicsburg, PA: Apostolic Network of Global Awakening, 2004.

_____. *There is More The Secret To Experiencing God's Power To Change Your Life.* Minneapolis, MN:Chosen Books, 2013.

Creswell, John W. *Research Design: Qualitative, and Mixed Methods Approaches 3rd ed.* Thousand Oaks, CA: Sage Publications, 2009.

Cunningham, Loren. *Is That Really You, God?* Seattle, WA: YWAM Publishing: 2nd edition, June 1, 2001.

Dedmon, Kevin. *The Ultimate Treasure Hunt.* Shippensburg, PA: Destiny Image Publisher's, 2007.

Dempster, Murray W., Byron D. Klaus, and Douglas Peterson. *The Globalization of Pentecostalism: A Religion Made to Travel.* Irvine, CA: Regnum International, 1999.

Duffield, Guy P. and Nathaniel M. Van Cleave. *Foundations of Pentecostal Theology.* Los Angeles, CA: L.I.F.E. Bible College, 1983.

Faupel, D. William. *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought*. Sheffield, UK: Sheffield Academic Press, 1996.

Fee, Gordon. *Commentary on the First Epistle of St. Paul to the Corinthians.* Grand Rapids, MI: Zondervan, 1991.

_____. *Gospel and Spirit: Issues in New Testament Hermeneutics.* Peabody, MA: Hendrickson, 1991.

_____. *Tongues-Least of the Gifts: Some Exegetical Observations on 1Corinthians 12-14.* Pneuma: The Journal of the Society for Pentecostal Studies 2(1980): 3-14.

Ferguson, Sinclair. *The Holy Spirit.* Downers Grove, IL: InterVarsity, 1996.

Fowler, Stuart. *The Continuance of the Charismata.* The Evangelical Quarterly 45(1973):173-83.

Gentry, Kenneth L. *The Charismatic Gift of Prophecy: A reformed Response to Wayne Grudem.* Memphis, TN: Footstool, 1989.

Grieg, Gary S. and Kevin N. Springer. *The Kingdom and the Power, Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* Ventura, CA: Regal Books, 1993.

Green, Michael. *I Believe in the Holy Spirit.* Grand Rapids, MI: Eerdmans, 1975.

Greensphan, FE. *Why Prophecy Ceased.* JBL 108/ 1, Spring, 1989.

Grudem, Wayne. *The Gift of Prophecy in the New Testament and Today.* Wheaton, IL: Crossway, 2000.

_____. *Systematic Theology.* Grand Rapids, MI: Zondervan, 1994.

_____. *Why Christians Can Still Prophesy: Scriptures Encourages Us to Seek the Gift Yet Today.* CT (16 September 1988): 29-35.

Guyon, Jeanne. *Experiencing The Depths of Jesus Christ.* Sargent, GA: The Seed Sowers Christian Books Publishing House, 1995.

Hanegraaff, Hank. *Christianity in Crisis.* Eugene, OR: Harvest House, 1993.

Harrell, Jr., David Edwin. *All Things Are Possible: The Healing and Charismatic Revivals.* Bloomington, IN: Indiana University, 1975.

Hauerwas, Stanley. *A Community of Character.* Notre Dame, ID: University of Notre Dame Press, 1981.

Hawthorne, Gerald F. Ralph P. Martin and Daniel G. Reid, *Dictionary of Paul and His Letters* Downers Grove, IL: InterVarsity Press, 1993.

Heine, Ronald E. *The Montanist Oracles and Testimonia.* North American Patristic Society. Patristic Monograph Series 14. Macon, GA: Mercer, 1989.

Hejzlar, Pavel. *John Calvin And The Cessation Of Miraculous Healing* .Communio Viatorim XLIX Number 1, 2007.

_____. *Two Paradigms for Divine Healing: Fred F. Bosworth, Kenneth E. Hagin, Agnes Sanford, and Francis MacNutt in dialogue.* Ann Arbor, MI: UMI Microform, 2009.

Hollenweger, Anderson and W.J., eds. *The Pentecostals.* Minneapolis, MN: Augsburger, *1972.*

Howie, John. *The Scots Worthies The Banner of Truth.* Edinburgh Scotland 1870, reprinted 1995.

Hume, David. *Miracles*. LaSalle, IL: Open Court, 1985.

Hunter III, George G. *The Celtic Way of Evangelism, How Christianity Can Reach The West...Again.* Nashville, TN: Abingdon Press, 2000.

_____. *How to Reach Secular People*. Nashville TN: Abingdon Press, 1992.

Hyatt, Eddie L. *2000 Years of Charismatic History.* Lake Mary, FL: Charisma House, 2002.

Keener, Craig S. *Miracles The Credibility of The New Testament Accounts.* Grand Rapids, MI: Baker Academic, 2011.

__ _. *Gift Giver The Holy Spirit for Today.* Grand Rapids, MI: Baker Academic, 2001.

Kim Sean C. *Reenchanted: Divine Healing In Korean Protestantism.* Oxford: Oxford University Press, 2011.

Lavington, George. *The Enthusiasm of Methodists and Papists Considered.* London: G. and B. Whitaker, Sherwood & Co. 1820, 2nd ed., with introduction by the Rev. R. Polwhele.

Lederle, Henry. *Theology With Spirit.* Tulsa, OK: Word and Spirit Press, 2010.

Liddell, Henry George, and Robert Scott. *A Greek-English Lexicon.* New York, NY: Harper and Bros., 1897.

Lloyd-Jones, d. Martyn. *The Baptism and Gifts of the Spirit.* Ed. Christopher Catherwood. Grand Rapids, MI: Baker, 1996.

Mac Arthur, John. *The MacArthur New Testament Commentary 1 Corinthians*. Chicago, IL: Moody Press, 1984.

_____. *Charismatic Chaos.* Grand Rapids, MI: Zondervan, 1992.

Mac Mullen, Ramsay. *Christianizing The Roman Empire A.D. 100-400.* New Haven, CT: Yale University Press, 1984.

McBrien, Richard P. *Lives of the Popes.* San Francisco, CA: Harper, 1997

McGavran, Donald A. *Divine Healing and Church Growth Signs and Wonders Today: The Story of Fuller Theological Seminary's Remarkable Course on Spiritual Power"* Rev. ed. Edited by C. Peter Wagner. Altamonte Springs, FL: Creation House, 1987.

McIntyre, Joe. *E.W. Kenyon and His Message of Faith The True Story*. Bothell, WA: Empowering Grace Ministries, 2010.

McPherson, Aimee Semple. *This is That: Personnel Experiences, Sermons, and Writings. Aimmee Semple McPherson.* Los Angeles, CA: Echo Park Evangelistic Association, 1923.

Moody, Dale. *Spirit of the Living God.* Philadelphia, PA: Westminster, 1968.

Murphy, Edward. *Spiritual Gifts and the Great Commission.* South Pasadena, CA: Mandate, 1975.

O'Connor, Edward. *Perspectives on Charismatic Renewal.* South Bend, IN: University of Notre Dame, 1975.

Oss, Douglas A. *Are Miraculous Gifts for today?* Grand Rapids, MI: Zondervan, 1996.

Otis, George, Jr. *The Last of the Giants.* Grand Rapids, MI: Chosen, 1991.

Park, Vivian S. *The Christian Post: "Scholars Find Decline of Christianity in the West one of the transforming moments in the history of religion worldwide,* http://www.christianpost.com/news/scholars-find-decline-of-christianity-in-the-west-19971/ (March 6th, 2004) Accessed 10/3/2011.

Padilla, C. Rene. *The Charismatic Movement.* Themelios 7(1970):21-27.

Poloma, Margret. *Main Street Mystics.* Walnut Creek, CA: Alta Mira Press, 2003.

Pytches, David. *Prophecy In The Local Church.* Seven Oaks, Kent, UK: Hodder and Stoughton, 1993.

Randolph, Larry. *Spirit Talk.* Wilkesboro, NC: Morning Star Publications, 2005.

_____ . *User Friendly Prophecy*. Shippensburg, PA: Destiny Image Publishers, 1998

Roberts, Alexander, James Donaldson and A. Cleveland Coxe. Ignatius of Antioch, "The Epistle of Ignatius to the Magnesians" in *The Ante-Nicene Fathers, Volume I: The Apostolic Fathers With Justin Martyr and Irenaeus*, ed. Buffalo, NY: Christian Literature Company, 1885.

Roberts, Alexander, James Donaldson and A. Cleveland Coxe. *Irenaeus of Lyons*, "Irenaeus Against Heresies", in The Ante-Nicene Fathers, Volume I: The Apostolic Fathers With Justin Martyr and Irenaeus, ed. Buffalo, NY: Christian Literature Company, 1885.

Robertson, O. Palmer. *The Final Word: A Biblical Response to the Case for Tongues and Prophecy Today.* Edinburgh: Banner of Truth, 19093.

Ruthven, Jon Mark. *On the Cessation of the Charismata.* Tulsa, OK: Word & Spirit Press, 2011.

_____. *The Foundational Gifts of Ephesians 2.20.* Journal of Pentecostal Theology 10/2(2002): 28-43.

_____.*What's Wrong with Protestant Theology Traditional Religion vs. Biblical Emphasis.* Tulsa, OK: Word & Spirit Press, 2011.

Salmond, D. F. trans. *Pseudo-Gregory Thaumaturgus, "A Sectional Confession of Faith*, in The Ante-Nicene Fathers, Volume VI: Fathers of the Third Century: Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius, ed. Alexander Roberts, James Donaldson and A. Cleveland Coxe Buffalo, NY: Christian Literature Company, 1886.

Sandford, R. Loren. *Understanding Prophetic People Blessings and Problems with the Prophetic Gift*. Grand Rapids, MI: Chosen, 2007.

Sarles, Ken. *An Appraisal of the Signs and Wonders Movement.* BSac 145/577 (January-March 1988): 57-82.

Schaff, Philip and Henry Wace, ed. *The Ecclesiastical History of Sozomen: Introduction" In , in A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series, Volume II: Socrates, Sozomenus: Church Histories*. New York, NY: Christian Literature Company, 1890.

Schaff, Philip. *Augustine of Hippo, "The City of God*, trans. Marcus Dods In , in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series, Volume II: St. Augustine's City of God and Christian Doctrine*. Buffalo, NY: Christian Literature Company, 1887.

Schatzmann, Siegfried S. *A Pauline Theology of Charismata.* Peabody, MA: Hendrickson, 1987.

Smith, James K.A. *Who's Afraid of Postmodernism?* Grand Rapid, MI: Baker Academic, 2006.

Stephanou, Eusebius A. *Charismata in the Early Church Fathers*. Greek Orthodox Theological Review 21 no.2 Summer 1976.

Stott, John R.W. *The Baptism and Fullness of the Holy Spirit.* Downers Grove, IL: Inter Varsity, 1979.

Stronstad, Roger. *Trends in Pentecostal Hermeneutics.* Paraclete 22/3 (Summer 1988): 215-22.

Synan, Vinson. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001.* Nashville, TN: Thomas Nelson Publishers, 2001.

___ ___. *The Holiness Pentecostal Tradition Charismatic Movements in the Twentieth Century*. Grand Rapids, MI; William B. Eerdmans Publishing Company, 1997.

_____. *In The Latter Days The Outpouring Of The Holy Spirit In The Twentieth Century.* Fairfax, VA: Xulon Press, 2001.

Tang, Edmond. "*Yellers' and Healers-Pentecostalism and the Study of Grassroots Christianity in China*" Regnum Studies in Missions AJPSS 3, Oxford: Regnum; Baguio City Philippines: APTS Press, 2005.

Torry, R.A. *The Presence and Work of The Holy Spirit.* New Kensington, PA: Whitaker House, 1996.

Tuttle, Robert G., Jr. *Mysticism in the Wesleyan Tradition*. Grand Rapids, IL: Francis Asbury Press, 1989.

Walker, Allan. *The Whole Gospel for the Whole World.* New York-Nashville: Abingdon Press, 1961.

Warfield, Benjamin B., *Counterfeit Miracles.* New York, NY: Charles Scribners' Sons, 1918.

Willard, Dallas. *Hearing God: Developing a Conversational Relationship With God.* Downers Grove, IL: Inter Varsity Press, 1984.

Wilmington, Group. *The Smith Wigglesworth Prophecy and the Greatest Revival of All Time.* Ft. Lauderdale, FL: Wilmington Group Publishers, 2005.